DISTRICT CENSUS REPORT.

REPORT ON THE CENSUS OF THE DISTRICT OF GAYA, 1891.

Not printed for sale.

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DISTRICT CENSUS REPORT.

No. 137, dated Gaya, the 15th March 1892.

From—G. A. GRIERSON, Esq., Collector of Gaya,
To—The Commissioner of the Patna Division.

I HAVE the honour to submit herewith my Census report of the district of Gaya, as called for in Government circular No. 6T.-F., dated the 3rd October 1891.

REPORT ON THE CENSUS OF THE DISTRICT OF GAYA, 1891.

HEAD I.—EARLY HISTORY, &c.

THE districts of Gaya and Patna may be taken as roughly corresponding in area to the ancient kingdom of Magadha, which was one of the latest portions of Northern India to come under the civilizing influences of the Aryans. From the oldest Sanskrit writings we learn that Tirhut and Oudh contained settled Aryan colonies, centuries before Magadha was known at all, except as a geographical expression, and even as late as the compilation of the Atharva Veda, it is referred to as a non-Aryan country inhabited by wild tribes hardly worthy of the name of men. To the present day, Magadha is known to natives as a country of uncouth inhabitants, "the Bœotia of India."

2. So late as the sixth century before Christ, we find Bandtrayana mentioning Magadha as a country the inhabitants of which were of mixed origin, and outside the pale of Aryan civilization, while the full Aryahood of the people of Tirhut across the Ganges, is readily admitted. During this period, however, the kingdom of Magadha rapidly rose in power. Its capital was the *Rajagriha*, the present Rajgir, the first prominent king who reigned there being Bimbisara. He was the Buddha's famous patron, and it was during his reign that Buddha became enlightened at Bodh-Gaya (say 522 B.C.) and founded the Buddhist religion. At that time the city of Patna, which was subsequently to become the capital of Magadha under one of Bimbisara's descendants, was a village lying between the Son and the Ganges, and was fortified during Buddha's lifetime under the orders of Bimbisara's son and successor Ajata-Satru, as a frontier post to repel the incursion of the Wajjians, a Turanian tribe who had entered North Bihar through the Himalayas, and had occupied Tirhut.

3. In those days, the Son entered the Ganges some twenty miles east of its present junction, and to the east of Patna, near the present town of Fatua. Between the two rivers, which ran nearly parallel for many miles, there was a long narrow tongue of land, on which was fortified Pataligrama, which subsequently grew into Pataliputra, Pali-bothra or Patna, the famous capital of Bihar. There is reason to believe that the Son did not burst across this tongue and join the Ganges at its present *embouchure* till about the year 750 A.D.

4. Under the successors of Bimbisara the power of the Magadha kings gradually extended itself over the whole of Northern India, till they were succeeded about the year 370 B.C. by a low caste dynasty of Nandas, who added still more to the conquests of their predecessors.

They were rooted out by Chandra Gupta, an illegitimate son of one of the Nandas, and who had joined the camp of Alexander the Great on the occasion of his invasion of India. After Alexander's departure, with the help of a well-known Brahman called Chanakaya, he expelled the Nandas, and seized the throne for himself, about the year 320 B.C.

5. Chandra Gupta, the Sandracottus of the Greeks, kept up intercourse with Alexander's successors, and received at his palace at Pataliputra an ambassador of Seleucus Nicator, named Megasthenes, from whom we have received valuable information regarding the extent and power of the kingdom of Magadha, as they existed between the years 317 and 312 B.C. We learn from him that Chandra Gupta had a large standing army of 600,000 foot-soldiers, 30,000 cavalry, and 9,000 elephants, and that he had made himself master of pretty nearly the whole of Northern India. The river Jamuna is specially mentioned as flowing through his kingdom.

6. Second in succession from Chandra Gupta was the famous Asoka (cir. 263 to 222 B.C.) under whom Buddhism was finally adopted as a State religion. His rock and pillar inscriptions in favour of Buddhism contain the earliest pieces of written historical information given in India by an Indian. From them we learn that the whole of Northern India, and even Orissa, were directly subject to his rule, while a great portion of the present Afghanistan, and the Deccan as far south as the river Krishna, were under kings who admitted his overlordship.

He had relations more or less close with the western world, and he specially mentions as kings with whom he had treaties, and who had admitted Buddhist missionaries to their kingdoms, Antiochus II of Syria, Ptolemy Philadelphus of Egypt, Antigonus Gonatas of Macedonia, Magas of Cyrene, and Alexander of Epirus.

7. It is an interesting fact that he tells us that he had sent to Antiochus, and to the kings, his neighbours, a selection of medical plants both for men and animals, for at that very time Ptolemy Philadelphus was founding in Egypt the celebrated Alexandrian School of Medicine, from which the learning of our modern nineteenth century doctors takes its starting point. When therefore, the British Government founds its hospitals in Patna and South Bihar, not improbably it is returning after many days the bread cast upon the waters by the ancient Indian kings, who insisted on mercy and tenderness to both man and beast.

8. After Asoka, the Empire of Magadha rapidly declined, and Brihadratha, the sixth king from him, was put to death about 183 B.C. by his General Pushpamitra, who usurped the throne and founded the dynasty of the Sangas, which lasted till about 70 B.C. Devabhuti, the last of the Sangas, was murdered by his minister Vasudeva, who founded the Kanwa dynasty which lasted about 50 years.

9. Magadha was now invaded by the Andhrabhrityas, a dynasty of Southern India, and was finally conquered by them about the year 25 B.C. From that time it ceased to be an independent kingdom, the rule of the Andhrabhrityas (of which we have little information) lasted till the middle of the fifth century A.D. Thereafter to the Musalman conquest, the history of Magadha is almost a blank. It was the scene of continual invasions, and that is about all we know.

10. From the Musalman conquest. the history of Magadha is merged in that of Northern India generally, and needs no special remarks. The Moghal capital of the country was the town of Bihar, the name of which, a relic of ancient times, is a corruption of the Buddhist word *Vihara* or monastery. From this town the whole province, or *Subah*, of Bihar took its name.

11. During British supremacy up to 1865, the south of the present Patna district and the north of the present Gaya district formed one district known as *zila* Bihar. The south of Gaya, together with a portion of the present Chota Nagpur district, was known as *zila* Ramgarh.

12. To the present day the Gaya district is composed of two tracts, a northern and a southern, with very distinct characteristics. The northern half of the district, together with the Patna district, is known as Magah, a corruption of Magadha, and is well irrigated and fertile. The southern half, which still locally bears the name of Ramgarh, commences about ten miles south of Gaya town, and is to the present day imperfectly irrigated and covered with forests.

13. Magah represents the ancient Magadha, which received Aryan civilization from the north and west, and was the area from which Buddhism spread over India. Ramgarh has received such civilization as it has got in later years from the south and south-west.

Magah to the present day is a Buddhist country. It is covered with the ruins of temples, and in fields Buddhist images are frequently turned up by the plough.

It is still affected by strange Buddhist customs, and though Buddhism has disappeared from India, its inhabitants still worship a so-called incarnation of Vishnu, whom they call *Budh Deo*.

14. Buddhism seems never to have penetrated Ramgarh, indeed, during the time of Magadha sovereignty, that country must have been a dense forest inhabited only by wild tribes and by a few solitary hermits, outposts of Aryan civilization.

15. The country is dotted here and there with rude old forts, which local tradition attributes, and no doubt rightly attributes, to the Kols or wild aboriginal tribes of Central India. In later years clearances were effected in it by enterprising immigrants from Rajputana, who were the ancestors of such Rajput families, as those of Deo and Chandragarh. By them the south of the district has been brought into cultivation; but this "*zila* Ramgarh" saw no Buddhist civilization, and has no Buddhist remains. Magah is Buddhist, ancient, highly cultivated, and thickly populated. Ramgarh is Hindu, modern, half-cultivated, and sparsely populated.

16. The *zila* of Bihar was surveyed in 1812 by Dr. Buchanan-Hamilton. It was at that time divided into twelve police circles, and Dr. Buchanan-Hamilton calculated the population of each circle, so far as can be judged, with surprising accuracy, considering that no regular census was taken. He estimated the area at 4,935 square miles, and the population at 2,755,150 persons, of whom 2,030,991 were Hindus, and 724,159 Musalmans.

17. About the year 1837 the police circles of Jahanabad (present population 278,895) was selected by Mr. Adams for his statistical enquiries. He found that it contained 803 villages and 14,953 families, comprising 81,480 souls.

18. The survey of Bihar district (1841—44) gave an area of 5,089 square miles, in which were found 203,312 houses. Since that time, however, two *parganas* (Japta and Balounja) comprising 653 square miles have been transferred to the Palamau district, and the *parganas* of Bihar and Rajgir containing 792 square miles to the Patna district, and *pargana* Amrito to Monghyr.

19. In the statistics for 1869 issued by the Board of Revenue, the area of the district is said to be 5,496 square miles, and the population is estimated at 1,470,096, the number of villages at 8,526, and the number of houses at 259,411, of which 12,655 were made of masonry.

Of the total population, 627,024 were males, and 540,141 females; 201,974 were male children under twelve years of age and 100,957 female children.

20. Since 1872 there have been no changes in the boundaries of the district, but there have been considerable changes in *thana* jurisdiction within the district. *Thana* Pakribarwan has been split up out of *thana* Nawadah, and in other cases large numbers of villages have been transferred from one *thana* to another.

Description of Gaya.

21. Gaya, one of the districts of Bihar, is bounded on the north by the southern frontier of the district of Patna; on the south by Hazaribagh; on the east by portions of the districts of Monghyr, Hazaribagh and Patna; and on the west by the eastern frontier of the Shahabad district.

22. The following table will show the area and population of the district according to the Census of 1891 and previous censuses:—

Area in square miles.			Occupied Houses.			Total population.								
						1872.			1881.			1891.		
1872.	1881.	1891.	1872.	1881.	1891.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
...	4,712	4,712	...	346,794	382,655	953,205	994,619	1,947,824	1,043,441	1,081,241	2,124,682	1,045,011	1,093,320	2,138,331

23. The district of Gaya is divided into four subdivisions, viz., the Sadar, Aurangabad, Nawadah and Jahanabad subdivisions.

24. *The Sadar subdivision.*—The Sadar subdivision, or head-quarters, is situated in the middle of the district.

The following table gives the area in square miles, the number of occupied houses, and the population of the subdivision during the last three censuses:—

Area in square miles.			Occupied houses.			Total population.								
						1872.			1881.			1891.		
1872.	1881.	1891.	1872.	1881.	1891.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
...	1,839	1,905	...	141,370	153,290	368,375	384,770	753,145	402,415	416,416	818,831	407,568	424,874	832,442

There are two municipalities in the Sadar subdivision and the subjoined statements gives particulars in regard to them:—

Municipalities.	Area in square miles.			Occupied houses.			Total population.								
							1872.			1881.			1891.		
	1872.	1881.	1891.	1872.	1881.	1891.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Gaya ..	...	8	9	...	15,010	14,606	...	...	...	38,493	37,922	76,415	40,893	39,490	80,383
Tikari ..	...	1	1	...	2,154	2,290	...	...	...	5,848	6,339	12,187	5,381	6,151	11,532

The town of Gaya is bounded on the north by the Ramsila Hills; on the east by the river Phalgu; on the west by Rampur, New Jail, Katari Hills; and on the south by the Brahmajoni Hills.

Gaya is the seat of the District Magistrate and Collector, with two or more Subordinate Magistrates and Collectors. It has a court of District and Sessions Judge with two Sub-Judges and three Munsifs. There are the offices of the District Superintendent of Police, Sub-Registrar, Municipality, District and Local Boards, separately.

The Sadar subdivision has the following *thanas* and outposts:—

	Thana.		Outposts.
1.	Town station	...	Macleodganj, New godown, Uttarmanus, Shamirtakya, Dakhin Darwaza, Buniadganj.
2.	Mufassal	...	Panchaiti Akarha, Panch Mahla, Ram Sagar, Bodh Gaya, Wazirganj, Paraiya.
3.	Tikari	...	Belaganj.
4.	Atari	...	Khizarsarai.
5.	Sherghati	...	Imamganj, Gurua, Dumaria.
6.	Barachati	...	Fatehpur, Lakhaipur.

The town of Gaya is locally divided into two parts, the old and the new town, Gaya and Sahibganj. There is a marked distinction between the two. Sahibganj, or the new town as

it is called, was laid out by Mr. Law, who was the Collector at the end of the last century. It is principally inhabited by men of business of all classes, merchants, traders, artizans, money-lenders, and professional men. The town of Gaya (Sahibganj) being connected by rail has extensive trade. A well-known proverb says, that it is made up of *munga* (horse radish) trees, mosquitoes, prostitutes, and *mukhtars*, and certainly these four do abound in it; the proverb runs :—

Munga; machchhar, mukhtar, malzadi, I Chāro Sahibganjābādi.

Gaya locally called *Gayaji* (meaning the sacred town of Gaya) or the old town, a portion of which is situated on a hill called Upardih, is inhabited by Gayawal priests, an opulent set of men claiming to be of the Brahman caste, who make considerable profits from the innumerable pilgrims who frequent this place to offer funeral cakes (*pindas*) and oblation to obtain salvation for their deceased ancestors.

It contains the famous temple of "Vishnupad," wherein lies the sacred foot-mark of Vishnu, erected under the auspices of the famous Ahalya Bai of Indore in modern times.

Gaya is considered by the Hindus to be one of the most sacred towns of India. It and Benares are both great places of pilgrimage. Gaya profits the pilgrims' ancestors, and Benares the pilgrim himself.

25. *Aurangabad subdivision.*—The town of Aurangabad lies about 40 miles to the south-west of the head-quarters station.

It contains three *thanas*, viz., Aurangabad, Nabinagar, and Daudnagar. And each *thana* is subdivided into outposts viz :—

Thana.		Outposts.
1. Aurangabad	...	Madanpur, Barun, Raffiganj.
2. Nabinagar	...	Kutumba.
3. Daudnagar	...	Goh.

It contains the following towns:—
Aurangabad, Deo, and Daudnagar.

The population of the subdivision of Aurangabad is 472,507 souls. It has courts of Magistrate and Munsif, an office of Rural Sub-Registrar, a police station, and a market.

The following table shows the population, etc. of the Aurangabad subdivision—

Thana.	Area in square miles.			Occupied houses.			Total Population.								
							1872.			1881.			1891.		
	1872.	1881.	1891.	1872.	1881.	1891.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Aurangabad ...	...	607	667	...	39,550	47,239	101,470	114,217	215,687	115,917	129,512	245,429	121,221	137,152	258,373
Daudnagar ...	...	241	241	..	15,203	15,273	40,761	43,886	84,647	50,365	51,801	102,166	52,821	53,220	106,101
Nabinagar ...	...	338	338	...	15,728	17,583	43,533	47,397	90,930	47,138	50,908	98,046	52,135	55,898	108,033

26. *Jahanabad subdivision.*—Jahanabad lies to the north of the district situated on the river Dardha. Unlike Aurangabad it has no large towns.

It contains two *thanas*, viz., Jahanabad and Arwal, and they are subdivided into outposts.

Thana.		Outposts.
Jahanabad	...	Hulasganj Kurtha, Makhdumpur.
Arwal	...	Parwazabad.

Its area is 606 square miles, with a population of 393,817 souls.

The subjoined table shows the population, etc., of the Jahanabad subdivision:—

	Area in square miles.			Occupied houses.			Total Population.								
							1872.			1881.			1891.		
	1872.	1881.	1891.	1872.	1881.	1891.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Jahanabad ...	...	383	402	...	44,815	48,659	128,727	130,025	258,752	141,698	142,164	283,857	139,118	139,777	278,895
Arwal ...	...	224	204	...	16,342	18,760	48,393	51,274	99,667	50,166	51,166	101,332	56,768	58,154	114,922

27. *Nawadah subdivision.*—Nawada lies to the east of the head-quarters station at a distance of about 36 miles with which it is connected by a metalled and bridged road. It has a Magistrate's court and Rural Sub-Registrar's office, and a police station.

The table below shows the population, etc., of the Nawadah subdivision—

Thanas.	Area in square miles.			Occupied houses.			Total population.								
							1872.			1881.			1891.		
	1872.	1881.	1891.	1872.	1881.	1891.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Nawadah ...	...	462	402	...	47,015	51,681	178,697	178,663	357,360	149,998	152,894	302,892	138,266	144,657	282,923
Pakribarwan	...	213	213	...	14,693	15,303				44,539	44,282	88 821	40,826	40,957	81,783
Rajauli ...	...	345	280	...	13,841	14,867	43,249	44,387	87,636	41,210	42,098	83,308	36,228	38,631	74,859

Head II.—Movement of the population.

28. The subjoined table shows the increase or decrease of the district population, and of the population of different *thanas*.

Subdivision and thana.	Total population.			Males.			Females.			Percentage of variation, increase or decrease.	Remarks.
	1881.	1891.	Difference.	1881.	1891.	Difference.	1881.	1891.	Difference.		
1	2	3	4	5	6	7	8	9	10	11	12
Gaya town	76,415	80,383	+ 3,968	38,403	40,803	+ 2,400	37,922	39,490	+ 1,568	+ 5·11	
Do. mufassal	202,248	180,017	— 22,231	99,794	87,929	— 11,865	102,454	92,088	— 10,366	— 10·9	
Atari	96,539	123,671	+ 26,832	47,839	61,031	+ 13,192	48,700	62,640	+ 13,640	+ 27·79	
Tikari	176,805	184,654	+ 7,849	86,902	90,752	+ 3,850	89,903	93,902	+ 3,999	+ 4·43	
Sherghati	156,646	154,229	— 2,417	76,146	73,297	— 1,849	81,500	80,932	— 56	— 1·53	
Barachati	109,878	109,488	— 390	54,241	53,666	— 575	55,637	55,822	+ 185	— ·3	
Total ...	818,831	832,442	+ 13,611	402,415	407,568	+ 5,153	416,416	424,874	+ 8,458	+ 1·6	
Nawadah	302,892	282,923	— 19,969	149,998	138,266	— 11,732	152,894	144,657	— 8,237	— 6·	
Pakribarwan	88,821	81,783	— 7,038	44,539	40,826	— 3,713	44,282	40,957	— 3,325	— 7·9	
Rajauli	83,308	74,859	— 8,449	41,210	36,228	— 4,982	42,098	38,631	— 3,467	— 10·4	
Total ...	475,021	439,565	— 35,456	235,747	215,320	— 20,487	239,274	224,245	— 15,029	— 7·4	
Jahanabad	283,857	278,805	— 4,962	141,693	139,118	— 2,575	142,161	139,777	— 2,387	+ 1·6	
Arwal	101,332	114,922	+ 13,502	50,166	56,768	+ 6,602	51,166	58,154	+ 6,988	+ 13·2	
Total ...	385,189	393,817	+ 8,628	191,859	195,886	+ 4,027	193,330	197,931	+ 4,601	+ 2·2	
Aurangabad	245,429	258,373	+ 12,944	115,917	121,221	+ 5,304	129,512	137,152	+ 7,640	+ 5·1	
Daudnagar	102,166	106,101	+ 3,935	50,365	52,881	+ 2,516	51,801	53,220	+ 1,419	+ 3·7	
Nabinagar	98,046	108,033	+ 9,987	47,138	52,135	+ 4,997	50,908	55,898	+ 4,990	+ 10·3	
Total ...	445,641	472,507	+ 26,866	213,420	226,237	+ 12,817	232,221	246,270	+ 14,049	+ 5·8	
	2,124,682	2,138,331	+ 13,649	1,043,441	1,045,011	+ 1,570	1,081,241	1,093,320	+ 12,079	+ 0·6	

On the whole there has been an increase of about ·7 per cent., which may be attributed to natural causes. It is partly due to temporary visitors, as a good number of persons now come to this district from different parts of India to purchase grain, oilseeds and jaggery, (*metha* or *gur*).

29. I regret that I am quite unable to account for the larger *thana* variations, such as those of *mufassal* Gaya and Atari. Allowances have been duly made for changes of jurisdiction, and I can only suggest that the figures for 1881 were not correct.

The lac manufacture at Imamganj and Raniganj in the Sadar subdivision have also invited traders and labourers from abroad. One of the chief managers of the lac factory at Imamganj is a resident of Mirzapur (North-Western Provinces), who has a good number of up-country labourers under him.

30. There are mica mines at Singar, Chatkari and Sapahi, &c., in Nawadah subdivision, under the management of a local *zamindar*, a foreigner, all employing a number of people from other districts as labourers.

The people employed in connection with mica mines and lac factories mostly belong to the lower castes of Bhuiyas, Chamars, Dusadhs and Goálás.

31. There is no large immigrant population in any of the towns, except the up-country men in Gaya city. These will be dealt with later on.

32. Emigration is carried on, on a pretty fair scale. The Bhuiyas, Goálás, Chamars, Kahars and other lower classes go to Sylhet, Cachar and Assam, in search of labour; about 500 inland emigrants were registered last year. None were registered for the colonies. By far the greatest amount of emigration, however, is unregistered, and of a temporary character. There is no doubt that this emigration largely accounts for the apparent slow increase of the population. During the last ten years there has been an annually increasing exodus down the Grand Trunk road to Calcutta, Hooghly, and elsewhere into Lower Bengal, where there is a demand for men to serve as *darwans*, peons and the like, and as weavers in jute mills. Men of the Jalāhā caste take specially to the latter occupation.

33. The Howrah mills are said to be full of Gaya Jolāhās. An estimate derived from enquiries in typical villages made in the year 1888, shows that 0·7 per cent. of the rural

population are thus absent from their houses in this district, and that each absentee sends home an average of Rs. 5 per mensem to his family. If we take the rural population of the district in round numbers as 2,000,000 and assume 0·7 per cent. as the number of people absent in service elsewhere, we find that they come to 14,000 souls. If they send home Rs. 5 *per mensem* each, their total remittances are Rs. 70,000 *per mensem*, Rs. 8,40,000 *per annum*. That is to say, in round numbers, Rs. 2-8 per family in the rural population. That this estimate is fairly correct is proved by the Post Office figures. In the year 1887, money-orders amounting to Rs. 7,22,070, were paid in this district by *mufassal* and sub-post offices, and the Post Office authorities inform us that these figures represent chiefly remittances by the lower classes from earnings in other districts.

It will be remembered that money-orders are only one out of several methods of remittance available. For instance, a man may send home money by a friend, or may come home on a visit and bring his savings with him.

34. The following list shows the birthplaces of the persons censused in this district:—

District.	Male.	Female.	Total.
1	2	3	4
Gaya	1,023,297	1,060,970	2,084,267
Lohardaga	656	1,433	2,089
Hazaribagh.	1,434	2,273	3,707
Monghyr	2,027	4,481	23,430
Patna	7,956	15,474	6,508
Shahabad	2,427	4,106	6,533
Muzaffarpur	589	285	874
Noakhali	.....	4	4
Midnapore	1	6	7
Dinajpui	2	4	6
Rajshahr	1	3	4
Pabna	5	.....	5
Hooghly	92	49	141
Howrah	194	22	216
Burdwan	76	65	141
Jessore	5	5	10
Nadia	158	14	172
Dacca	78	38	116
Calcutta	102	63	165
Murshidabad	28	26	54
Bhagalpur	31	46	77
Malda	.....	18	18
Cuttack	.....	4	4
Orissa Tributary States ...	32	16	48
Puri	15	.....	15
Balasore	4	.....	4
Mymensingh	.....	25	25
Sonthal Parganas ...	9	25	34
24-Parganas	63	21	84
Purnea	43	14	57
Chota Nagpur Tributary States	200	449	649
Champaran	54	9	63
Singhbhum	.....	55	55
Bankura	99	2	101
Darjeeling	3	2	5
Saran	922	275	1,197
Darbhanga	113	79	192
Tippera	32	36	68
North-Western Provinces ...	102	993	2,065
Oudh	1,397	357	1,754
Panjab	368	593	961
Bombay	249	167	416
Madras	17	31	48
Assam	2	1	3
Burma	2	.....	2
Berar	25	18	43
Central Provinces ...	158	143	301
Rajputana	303	353	656
Mysore	.....	7	7
Cashmere	4	.....	4

Zilla.	Male.	Female.	Total.
1	2	3	4
Hyderabad	28	10	38
Manipur	1	1	2
Nepal	13	12	25
Afghanistan	51	48	99
Ceylon	1	.....	1
England	8	.....	8
Scotland	4	3	7
Ireland	1	2	3
Mauritius	15	3	18
Demerara	1	.....	1
Trinidad	1	1	2
Central India	445	129	574
India unspecified ...	97	51	148
Total ...	1,045,011	1,093,320	2,138,331

35. Gaya is said to be the epitome of Hindustan, as here one finds persons from all par of India. Hindu pilgrims from Cape Comorin to the Himalayas, and from Attock to Cuttacl nay, from remote Burma, China, and Assam, frequently visit the sacred temples at Gay and Bodh-Gaya.

The largest number are shown from Patna. This district being close to Patna there a constant influx of people from one to the other. As already explained, Patna and Gay are really one district, and the inhabitants intermarry with great freedom; the up-country me are principally in the service of Gayawal priests, and other local magnates. The people wh hail from Lower Bengal are generally those who are employed here by Government an other local bodies, and their relatives and friends; those returned from Afghanistan are th Cabuli merchants, who deal in *shawls* and fruits. The British Isles show the Europea Government officials stationed in the district. Those shown from Mauritius, Demerara, an Trinidad are such as come with emigrants when the latter return home.

Head III.—Varying density of the population.

36. There has been no marked variation in the density of population since 1881.

The *thanas* of Sherghati and Barachati in the Sadar subdivision, Rajauli and Pakribarwa in Nawadah subdivision, Nabinagar and Aurangabad in Aurangabad subdivision being for th most part hilly and jungly are more thinly populated for obvious reasons than the rest, whi are more conveniently situated for traffic and other purposes.

37. The soil of the district in general is fertile, except in the hilly and jungly portions.

38. The climate of the district of Gaya is, speaking generally, moderate, except that it is extremely hot in the hot weather.

39. The rains and autumn are the seasons when epidemic diseases break out. The people of the district eat much more rice than elsewhere in Bihar.

Head IV.—Religion.

40. There is no marked change in the distribution of people according to religion.

41. The following religions are found in the district, viz., Hindus, Muhammadans, Jains and Christians. Hinduism must continue to predominate.

In the present census (of 1891) 198 persons (112 males and 86 females) have been returned as Jains, while there were none so returned in 1881. Jains were, I am afraid, classed as Hindus in the previous census, hence the variation. Brahmos are not many in this district. Among Muhammadans the majority of the population are Sunnis; there are only a few Shias in the whole district. Kako, a village in Jahanabad, is principally inhabited by Shias.

Head V.—Infirmities.

42. The largest number of blind persons (469) are shown against Aurangabad *thana*, and 47 persons as insane against the same *thana*; 186 deaf and 223 lepers are shown under *mufassal* Gaya. For the town of Gaya 25 insane, 131 blind, 75 deaf, 50 lepers have been shown. The printed instructions of the Superintendent of Census in connection with the classification of different classes of infirmities were, I think, fairly understood by the general

body of enumerators. The District Officer took great interest in personally explaining them to the enumerators, as did the Superintendents also.

43. According to popular belief, leprosy is ascribed to divine wrath, and is considered incurable by human hands. The suffering can, however, be abated by propitiating the sun-god, *Surya*, by abstaining from all animals and saltish food on Sundays, by giving alms to the poor, and by sinking wells, digging tanks, and bathing in sacred waters of falls and rivers.

Head VI.—Education.

44. There has been a steady increase both under vernacular education and English education, though this district is indeed very backward yet, as compared with the more advanced districts of Bengal. The total number under "English," is 1,688 for the whole district.

45. The following is a comparative table showing the number of schools and pupils:—

Number of schools.			Number of pupils.			Difference.	
1872.	1881.	1891.	1872.	1881.	1891.	1881.	1891.
1	2	3	4	5	6	7	8
383	1,675	1,275	7,475	22,288	25,394	+ 14,813	+ 3,106

Among the educated classes, higher castes, Brahmans, Rajputs, and Vaisyas predominate, of course. Among the Sudras, some, the better ones, have taken to education, but the lower masses still continue to be illiterate. The so-called aboriginal races continue to be illiterate as ever; there is not much hope of improvement among them.

46. The following statistics of education according to religion will prove useful:—

Religion.	Total population of the District.			Total literate population of the district.			Percentage of literate to total number of religion.	Remarks.
	Males.	Females.	Total.	Males.	Females.	Total.		
1	2	3	4	5	6	7	8	9
Hindus	944,964	966,290	1,911,254	62,633	1,151	63,784	3·33	
Muhammadans ...	99,857	126,848	226,705	7,699	228	7,927	3 49	
Jains	112	86	198	54	2	56	28 28	
Christians	78	96	174	48	36	84	48·27	
Total ...	1,045,011	1,093,320	2,138,331	70,434	1,417	71,851	3 36	

Head VII.—Language.

47. The language of the district is the Magadhi dialect of the Bihari language. Hindi is spoken and understood by the educated, but even they, as a rule, speak Magadhi in their family intercourse. Muhammadans as usual are more familiar with Hindustani than Hindus.

The Magadhi dialect varies in different localities. The dialect of the people of the southern parts of the district differs from that of those of the northern parts. The people of western parts also speak a modified dialect, which, however, is sharply distinct from Bhojpuri of Shahabad, from which it is separated by the river Son.

Traces of Kolarian words, especially in place names, are found in the dialect of the people of hilly eastern parts of the district in the Nawadah subdivision.

Head VIII.—Castes.*

48. The district of Gaya like other districts of Bihar, contains a very large variety of castes and sub-castes, which according to census of 1891, for Hindus number 377 and 49 for Muhammadans, making a total of 426.

* *Vide* letter No. 1861G., dated 19th January 1893, from D. J. Macpherson, Esq., Magistrate of Gaya, to the Superintendent of Census Operations, Bengal.

Hindus.

49. The following table shows the names of castes and sub-castes according to the last census (of 1891) and the numbers of each.

Caste and Tribe.	Males.	Females.	Total.
1	2	3	4
Hindus.			
Agarwala	1,449	1,794	3,243
Agrahari	87	57	144
Asur	148	137	285
Babhan	84,128	81,450	165,578
Baidya	15	10	25
Bandawat	293	312	605
Baniya—			
Adrakhi	3,033	2,461	5,494
Barnawar	1,497	1,574	3,071
Kasarwani	1,658	1,517	3,175
Khatri	373	408	781
Mahuri	5,680	6,241	11,921
Nichondia	1,416	1,841	3,257
Rauniar	4,385	4,749	9,134
Sarawak	86	85	171
Sinduria	938	1,030	1,968
Other Baniyas	3,036	3,539	6,575
Barhi	18,166	19,123	37,289
Bari	1,345	1,406	2,751
Barui	2,463	2,658	5,121
Bediya	98	196	294
Beldar	8,742	8,439	17,181
Bhat	2,625	2,843	5,468
Bhuiya	44,460	46,650	91,110
Bind	74	89	163
Brahman	36,721	36,782	73,503
Chamar	40,371	43,644	84,015
Dhanuk	1,412	1,537	2,949
Dhopa	9,130	9,314	18,444
Dom	3,708	3,721	7,429
Dusadh	54,747	55,445	110,192
Gareri	7,075	7,532	14,607
Ghatwal	2,483	2,608	5,091
Goala	161,834	161,460	323,294
Gulgulia	111	87	198
Hajjam	16,976	18,159	35,135
Halwai	6,790	6,769	13,559
Hari	702	772	1,474
Jugi	1,237	1,591	2,828
Kahar	59,767	66,003	125,770
Kalwar	1,017	1,164	2,181
Kandu	10,628	11,460	22,088
Kasera	2,299	2,452	4,751
Kayastha	21,246	22,966	44,212
Kharwar	20	17	37
Khatik	237	252	489
Koiri	76,179	73,172	149,251
Kumhar	12,911	13,084	25,995
Kurmi	21,862	22,399	44,261
Laheri	269	250	519
Lohar	8,981	9,318	18,299
Mala	4,749	5,497	10,246
Malakar	3,080	3,080	6,160
Musahar	29,057	29,223	58,280
Nat	544	672	1,216

Caste and Tribe.	Males.	Females.	Total.
1	2	3	4
Nuniya	8,078	8,245	16,323
Pasi	19,812	20,055	39,867
Patua	1,623	1,505	3,128
Rajput	56,612	56,622	113,234
Rajwar	20,293	21,976	42,269
Sadgop	17	27	44
Sonthal	67	46	113
Sonar	8,427	8,839	17,266
Sunri	3,237	3,718	5,955
Tambuli	2,776	2,706	5,482
Tatwa	2,691	2,854	5,545
Teli	28,834	30,412	59,246
Thathera	967	1,208	2,175
Tiyar	19	20	39
Turi	519	612	1,131
Vaishnava	1,003	847	1,850
Others	7,651	7,559	15,210
Total Hindus ...	944,964	966,290	1,911,254

50. An attempt has been made to compare the figures of the principal castes, as ascertained in the last three censuses.

Statement showing comparative figures of the principal castes—

	1872.	1881.	1891.	Remarks.
1	2	3	4	5
Brahman	64,319	79,570	73,503	
Rajput	102,918	114,402	113,234	
Babhan	140,244	152,646	165,578	
Barhi	35,701	36,166	37,289	
Bhuiya	90,666	83,469	91,110	
Chamar	70,937	78,552	84,015	
Dhobi	17,954	16,733	18,444	
Dom	7,627	7,618	7,429	
Dosadh	92,209	108,249	110,192	
Gareri	14,381	15,597	14,607	
Ghatwal	3,054	3,686	5,091	
Goala	278,665	309,871	323,294	
Jugi	5,481	2,059	2,828	
Kahar	106,788	116,961	125,770	
Lohar	17,216	21,425	18,299	
Kandu	22,753	23,784	22,088	
Kayastha	40,211	43,965	44,212	
Koiri	131,030	144,675	149,351	
Kumhar	25,868	22,282	25,995	
Kurmi	40,826	43,791	44,261	
Mali	8,577	7,740	6,160	
Musahar	60,895	80,376	58,280	
Napit (Hajjám) ...	37,190	37,838	35,135	
Pasi	34,050	39,293	39,867	
Rajwar	39,484	43,173	42,269	
Sonar	16,258	15,863	17,266	
Sunri	9,246	6,643	6,955	
Tambuli	8,141	3,905	5,482	
Tatwa	8,685	5,051	5,545	
Teli	50,701	57,379	59,246	

51. To arrange the different castes and sub-castes in the order of social precedence, no better classification could be adopted than by using the one universally recognized and sanctioned by religious writings, viz :—

For	For
A. Hindus—	B. Muhammadans—
I Brahmans.	I Sayyid.
II Kshatriyas.	II Shaikh.
III Vaisyas.	III Moghal.
IV Sudras.	IV Pathan.

I.—Brahmans.

52. The total number of Brahmans in the district is 36,721 males and 36,782 females, making a total of 73,503.

They are divided and subdivided into several tribes and classes. The first main division of Brahmans called Pancha Gauria is divided into five classes according to territorial divisions namely :—

(1) Saraswat.
(2) Kanyakubjas, who originally came from Kanauj.
(3) Gaura—(Bengal).
(4) Utkal (of Southern Presidency).
(5) Maithil, (Tirhut).

The second main divisions—
Pancha Dravira has the following territorial divisions—

(1) Karnati.
(2) Tailangi or Andhra.
(3) Gujrati.
(4) Draviri.
(5) Maharashtriya.

None of the above deserve special notice here, as the Brahmans of these classes (except Kanyakubjas about whom remarks are made later on) are mere temporary residents who came on pilgrimage.

The third main division of the Brahmans is the miscellaneous, among whom the Sakadwipis, Jausis, and others may be classed.

The fourth and last main division is that of the *Tirtha Purohits*, Debal or Pandas, among whom the Gayawals and Dhamins of Gaya, Prayagwals of Allahabad and Gangaputras of Benares may be put.

I would first notice the Gayawal Brahmans who, with Dhamins of Gaya, are peculiar to Gaya town. They are found in no other part of the world. Mr. Risley classes Gayawals as a degraded sub-caste of Debal Brahmans. They, however, claim their origin from the god Brahma, and call themselves "Brahma kalpit Brahmans." They have no relationship with Brahmans of other parts of India, and they cannot marry into other Brahman families. They intermarry among their own families, and their number is fast decreasing, probably on this account. In the last, as well as in the previous census, the Gayawal Brahmans were not shown separately, hence it is impossible to make comparisons. Gayawals act as priests in the Vishnupad temple at Gaya, and are remunerated by fees from pilgrims who offer *pindas*, or funeral cakes to the manes of their ancestors. The Gayawals are generally illiterate, ill-mannered, very extravagant, and fond of show.

The *parda* system is not very much observed among their females who perform ordinary domestic duties.

53. The other class of Brahmans peculiar to Gaya town are the Dhamins (which may be derived from *dhain*, sacred place). They are a sort of Brahmans of somewhat low rank on account of their following the manners and customs of lower classes. They officiate as priests to pilgrims in the ceremonies performed for the benefit of ancestors on the Ramsila and Pretsila Hills near the town of Gaya. Dhamins are illiterate as a rule, but not so profligate as Gayawals, their income being much less. Their women also do not observe *parda* system. They marry amongst their own clan

54. Of the other classes of Brahmans, the Sakadwipis are most common in this district. They are also called Magadhwijas (Brahmans of Magadha); they claim their origin from a Brahman of Singhaldwip (Ceylon) who is said to have been brought to cure Sámba (son of Krishna) of leprosy. In recognition of his effecting so miraculous a cure, the god Krishna after conquering Jarasandha, King of Magadha, made over the kingdom of Magadha (Patna and Gaya) to the Sakadwipis. They are worshippers of the sun, and it is considered a pious act to feed Brahmans of this class on a Sunday. The Sakadwipis usually follow the profession of native physicians (baidya). They are generally literate, and are noted for jealousy and cruelty. They do not marry amongst their own *potras* (kinsmen); their females observe *parda* system most strictly, but perform ordinary domestic duties.

55. Maithil Brahmans are very rare in this district. The best known family of Maithil Brahmans are the Babus of Hasua, locally called "Pahunajis" because the original settler, who was a Maithil, brought a Maithil Brahman to wed to his daughter (son in-law is called a *Pahuna*).

56. The Kanyakubjas or Kanaujia Brahmans are the few men who were brought in as satellites by the Tikar Rajas. They cluster round Tikari.

II.—Kshatriyas.

57. The next caste in social importance is that of the Rajputs. Their number in the district is 56,612 males, and 56,622 females, total 113,234. They claim to be the modern representatives of Kshatriyas of classical traditions. According to the traditional origin of the four classes of Rajputs, the Brahmans after the extinction of the race of Kshatriyas by Parasu Rama (an incarnation of Vishnu), performed a *homa* sacrifice from which sprung four men, Pramar, Chauhan, Sulankhi, Parihar, to preserve the Brahmans and these now form the principal tribes among Kshatriyas. Chauhan Rajputs are prevalent in Bihar. To this tribe belong the Raja of Deo and the Babus of Chandragarh in the Gaya district. The Rajputs of this district are less quarrelsome than their brethren of Shahabad. They generally follow agricultural pursuits. English education has made very little way among the higher ranks of this class.

58, After Rajputs may be placed the Babhans in point of social importance. They number in this district 84,128 males and 81,450 females, making a total of 165,578. They are also known by the name of Bhuinhar or *samindar* Brahmans. They are subdivided into many classes who intermarry.

The origin of the Babhans is lost in obscurity. There are several traditions connected with it, the most reliable of which appears to be the one in connection with the war that ensued between Parasu Rama on the one side and the Kshatriyas on the other. It is said that those Kshatriyas who showed their backs in the war, pretended to be Brahmans and so saved their lives (as it is a sin to slaughter a Brahman). They gave up their lands without fighting and came to be denominated "*Bhuinhars*" (Bhuin—land and *har*—to give up). Another tradition is that Jarasandha, King of Magadha, wanted to assemble one *lakh* of Brahmans at a feast which he proposed to give. To make up the requisite number, persons of other castes were brought in, decorated with the sacred thread and passed as Brahmans. The latter tradition is, however, not recognized by the Babhans. The Babhans also call themselves Ajachak Brahmans (*a*—means not and *jachak*—alms asking, those who do not take alms) in contrast with ordinary Brahmans whom they call *Jachaks* (alms takers). It would be more correct to class Babhans as an intermediate class between Brahmans and Kshatriyas. The Babhans have all the material spirit of Kshatriyas and they worship arms like them. They, however, are more religious, but like the Kshatriyas they are connected with land. The Babhans are really not Brahmans, as Hindus of superior castes will not eat rice cooked by them or by Rajputs. The Rajas of Tikari belong to the Domkatar class of this caste. The Babhans and Rajputs are generally closely connected with the land and its management in Bihar, and especially in the district of Gaya, either as cultivators or landlords. They form the great bulk of the *Nadurs* and *Mohanidars* in the district, and are much employed as *gumashtas* (village agents) and *barahils* (village peons), and they also make good orderly peons.

III.—Vaisyas.

59. These are the commercial or trading classes. The principal among them are the following arranged in order of social precedence :—

	Males.	Females.
(1) Khatri	373	408
(2) Agarwalas	1,449	1,794
(3) Mahuri	5,680	6,241
(4) Rauniar	4,385	4,749
(5) Khandiwar	38	34
(6) Kasarwani	1,658	1,517
(7) Barnwar	1,497	1,674

The Agarwalas belong to the Vaishnava sect and refrain from animal food altogether. The Barnwars are also Vaishnava. The rest belong to both the Vaishnava and Sakta sects; the Mahuris claim as high a rank in social estimation as the Agarwalas. They are for the most part confined to this district. The peculiar characteristic of their caste is total abstinence from tobacco smoking.

According to Mr. Risley the Rauniars of Bihar have come from the North-Western Provinces.

Khandiwar also appear to have come from Upper and Western India; their number is indeed very small in this district. The women of all the above classes observe strict seclusion; but they perform domestic duties.

(1) Khatris, originally the mercantile class of the Panjab. They are those who have settled in the district for purposes of trade.

IV.—Sudras.

60. (1) *Kayasthas.*—The Kayasthas, who have been held to belong to this class, number 21,246 males and 22,966 females, total 44,212. The tradition of the origin of the Kayasthas of Bihar according to themselves comes thus :—

Dharama Raj, the minister of God for heaven and hell, went to Brahma, the creator, and asked him to give him an assistant, as he could not manage alone. Brahma, after a devoted service (*tapasya*) of 1,000 years, created Chitragupta and appointed him to assist Dharama Raj.

He married him to Dakshina, granddaughter of the sun (Surja), and Eraoti, daughter of Dharama Sarma. The names of his 12 sons from his two wives are given below:—

Name of wife.	Names of sons.	Place where the sons were sent.	Sect of Kayastha by which they were designated.
1	2	3	4
Dakshina ...	(1) Jogandhar ...	Mathura ...	Mathur.
	(2) Bhanup Prakash	Bhatnagar ...	Bhatnagar.
	(3) Ram Dyal ...	Kabul and Kandahar	Saksena.
	(4) Dharamadhuja	Sonnagar ...	Sribastab.
Eraoti ...	(5) Sham Sundar ...	Marwar ...	Surajdhwaj.
	(6) Dharm Dutta ...	Gaur Des (Bengal) ...	Gaur.
	(7) Sumal ...	Oudh	Nigam.
	(8) Damodar ...	Karnatik ...	Karan.
	(9) Din Dyal ...	Nepal (Ahisthan) ...	Aithana.
	(10) Sada Nanda ...	Kalpakgram (Central Provinces).	Kulsireshta.
	(11) Raghu Ram ...	Balmik Des (Bombay)	Balmik.
	(12) Sarangdhar ...	Burma Des (Magadh)	Amashta.

61. Sakathi, Minister of Chandra Gupta, King of Magadha, was an Amashta Kayastha and had great influence over the king. It is said that through his influence Chandra Gupta secured the Raj of Magadha. The Kayasthas of Bihar as well as of Upper India claim to be classed as Kshatriyas. They appear to have obtained the opinions of a large number of *pandits* and quote the following Sanskrit books in support of their allegation :—

Purans.

(1) Jam Sangita.
(2) Padma Puran, Sristi Khand.
(3) Bhabhisha Puran.
(4) Garur Puran.
(5) Skandh Puran, Renuka Mahattam.

Smritis.—(Dharamshastra).

(1) Vishum Dharam Sutra.
(2) Birhad Parasar Smritis.
(3) Jnagabalka Smritis.
(4) Narad Smritis.
(5) Vrihaspati Smritis.
(6) Vyas Smritis.
(7) Mitrodaya.

62. They contend that the Sudra Kamalakar, which contains allegations to the effect that they are Sudras, was compiled by a *pandit* of Bengal, and refers only to the Kayasthas of Bengal, most of whom it is said are descendants of the five Kurmis, servants of the five Kanya Kubja Brahmans, who were invited to the Court of Raja Adisur of Bengal to officiate at a sacrifice. These settled in Bengal, and the descendants of the five Brahmans are Bengali Brahmans, and of the five Kurmi servants, Bengali Kayasthas. It has been distinctly held, however, by the Calcutta High Court (Indian Law Report, 10 Calcutta, 688) that the Kayasthas of Bihar are *Sudras*. It would be out of place to pursue the controversy here. The ruling in question precludes us, however, from classing the Kayasthas as Kshatriyas. It is nevertheless evident they occupy a position superior to that of the servile Sudras as forming the writer class of the country. The Kayasthas of Bihar, like the Babhans, may be assigned to a separate class from them.

63. In the south Gangetic districts of Bihar the prevailing class of Kayasthas are the Amashtas, as Sakathi, the Prime Minister of Chandra Gupta, was an Amashta Kayastha. There are also Sribastabs in this district. These appear to have settled in part of it on obtaining service. There are very few Karans in the district. Degenerate Kayasthas are Sindurias (who sell *sindur*, vermilion), Kopgarwas (who make leather jars), Sribastabs (Darzi), who make canvas and deal in *tát*, and *Chitrakars* (painters). The number of these is very insignificant in this district. No class of Kayasthas, except the Amashtas eat rice prepared by Babhans, the reason for the exception is probably the following: both Amashtas and Babhans have been very closely connected with the land system of Bihar and, on account of their being employed together as village agents (the Babhan being a *gumashta* and the Amashta a *patwari*) and living together in the same *kachahri* house, they commenced to mess together as a matter of convenience, and as the result of cultivation of brotherly feeling and intimacy. This ought not to make them appear degenerate in the eyes of the other members of the fraternity. The Kayasthas of India have formed a religious association for the

promotion of fellow-feeling among their class and for the regeneration, endeavouring to induce members of the fraternity to take to other pursuits (agriculture, trade and commerce) than those of the pen. The women of Kayasthas perform ordinary domestic duties.

64. II.—*Intermediate classes of Sudras.*—(A)—Connected with land are Kurmis (Ayodhiyas)—

Koiris	Goalas.

who occupy a higher rank than the artisans. They are the most indefatigable field workers.

(B)—Connected with industries are the following:—

(1) Halwais.—Whose social standing is respectable. Brahmans will take water from their hands. There is no caste in India which is too pure to eat what a confectioner has made.

(2) Then come the Sonars, Lohars and Barhis, whose chief means of livelihood are handicrafts. The Sonars are almost exclusively engaged in making ornaments of gold and silver, and a few of the richer among them deal in money and jewellery. There are two kinds of Sonars found in Gaya. One passes a low life like Kahars, as they indulge in drink. Widow marriage, or *sagai*, is also permitted among them. The others who are generally immigrants from Western India and the North-Western Provinces are more respected. They wear the sacred thread, do not allow widow marriage or *sagai*, and generally abstain from drink and animal food.

The Lohars work almost exclusively in iron, especially articles of husbandry. Socially they are not so respectable as the Sonars, but they are on an equal footing with the Koiris, Thatheras, &c., and occupy a better position than Kahars, Kurmis, Goalas, &c.

The Barhis work almost exclusively in wood. They are equal in rank with Lohars.

65. III.—*The lower classes of Sudras.*—Of these the—

Tambuli (betel-leaf-seller),	Hajjam (barber),
Kahar (domestic servant),	Mali (gardener), and
Kurmis (another class of Kahar),	Bari (seller of leaf plates),

may be placed higher than the rest, as persons of higher caste will drink water touched by them.

After these may be put the—

Teli (oilman),	Patwa (tusser spinner),
Sunri (dealer in sugar),	Tatwa (cotton-spinner),
Kalwar (liquor seller),	Gareri (blanket maker),

Kumhar (potter),

but water touched by these will not be drunk by Hindus of superior caste.

66. IV.—*The lowest classes of Sudras.*—Among these are the—

Pasi (*tari* seller).	Dhobi (washerman).
Musahar } manual labourers.	Chamar (shoe-maker).
Bhuiya } manual labourers.	Dusadh (keeper of pigs).
Rajwar } manual labourers.	Halalkhor (scavenger).

Dom (burner of corpses).

The relation of castes and tribes to the land is principally as noted below :—

(1) Land-holders or *zamindars*—

Castes.	Castes
Brahmans.	Kayasthas.
Babhans.	Sayyid.
Rajputs.	Pathan.
Agarwalas.	Shaikh.
Rauniars.	Mallik.
Mahuris.	

(2) Tenure-holders—

Thikadars or *Mukarraridars.*

The same as above, but especially Babhans.

(3) Occupancy and non-occupancy *raiyats*—

The same as above, and also Koiris and Kurmis.

The Brahmans and Babhans hold lands at a privileged rate of rent as compared with Koiris and Kurmis. They claim the right of sub-letting and transferring their lands.

(4) *Field labourers.*—Bhuiyas, Rajwars, Dusadhs, Chamars, and Ahirs, &c. These are generally paid in kind in this district. There are three modes of such payment, all connected with the system of produce rents, the prevailing one in this district, namely :—"Mangan," "Nochan," and "Chottia."

(*a*) *Mangan.*—For every maund of crop reaped 2 *chitaks* from *raiyat's* share are allowed to the labourer.

(*b*) *Nochan.*—For every *cottah* of land the crop of which is appraised the labourer gets crops of 2 *dhurs.*

(*c*) *Chothan.*—One handful of the crop allowed to be plucked (chottia) at the place where the measuring rod finishes one *cottah* of land during appraisement.

Muhammadans.

67. Most of the present Muhammadans are converts and many are off-shoots of mixed races. Only a few are really descended from the early Muhammadan emigrants into India.

68. No caste system prevails among them, but there are four main tribes or sects—

(1) Sayyid.	(3) Moghul.
(2) Shaikh.	(4) Pathan.

There are many sub-sects based on religious and intellectual divisions, or on social position and pursuits. The Muhammadans form about one-eighth of the entire population of the district, and have to a large extent adopted the manner and customs of the Hindus on the occasion of marriages and festivals.

The following is a brief description of the four main tribes:—

Sayyids are descended from the Prophet Muhammad, by his daughter Fatima, wife of Ali.

Shaikhs are descended from the other three followers (*khalifas*) of Muhammad; Abu Bukar (Sidiq), Umar, Osman. Moghuls claim descent from Tamerlane. Pathans claim their descent from the Israelites of the time of Moses. There are also Malliks who claim descent from Abraham, but have been classed as Shaikhs.

69. The following statement will show the different classes of Muhammadans according to the last census:—

Serial number.	Castes.	Males.	Females.	Total.
1	2	3	4	5
1	Fakir	371	569	940
2	Sayyid	5,927	7,149	13,076
3	Moghul	378	450	828
4	Pathan	13,713	15,778	29,491
5	Dhunia	237	336	573
6	Kunjra	284	294	578
7	Julaha	4,861	6,674	11,535
8	Churihar	202	278	480
9	Kalal	973	1,229	2,202
10	Paturia	...	32	32
11	Naik	52	81	133
12	Darzi	172	258	430
13	Bhathiara	59	98	157
14	Dafali	10	20	30
15	Dhobi	169	221	390
16	Lahori	37	65	102
17	Hajjam	81	182	263
18	Rangrez	87	75	162
19	Shaikh	66,799	86,812	153,611
20	Sidi	4	5	9
21	Pawaria	28	139	167
22	Hijra	40	35	75
23	Unspecified	5,377	6,073	11,450
	Total number of Muhammadans	99,857	126,848	226,705

It will appear from the above statement that the following classes predominate:—

Shaikh	153,611
Pathan	29,491
Sayyid	13,076
Julaha	11,535

The Malliks who claim to be a separate sect altogether have been classed as Shaikhs. The Malliks and Pathans are numerous in this district and serve as useful *zamindari* employés. They are generally connected with the land. They are notoriously addicted to drinking *tari*, and have large numbers of palm trees clustering round their houses.

Muhammadans of the lowest orders have been shown under head "Julahas." Most of them have arrogated to themselves the right to be classed as "Shaikhs." The Julahas work as weavers, but have taken to field labour also.

The Sayyids and Shaikhs of higher rank perform priestly functions, and have disciples (*piri muridi*). They are generally well off and occupy a high position in society. Intermarriage prevails amongst all these sects.

Head IX.—Occupations.

70. The occupations of the population of the district of Gaya, as ascertained at the census 1891, have been subdivided into the following main classes:—

A.	Government service	37,642
B.	Pasture and agriculture	1,080,411
C.	Personal service	96,248
D.	Preparation and supply of material substances	292,882
E.	Commerce, transport, storage	63,768
F.	Professions	52,225
G.	Indefinite and independent	515,155
		2,138,331

71. A.—*Government.*—This class is subdivided into the following groups, viz.:—

	Males.	Females.	Total.
(*a*) Service of Imperial and Provincial Government consisting of officers, clerks, messengers, constables, &c., the total of which is	3,640	2,983	6,623
(*b*) Service of local and municipal bodies ...	171	10	181
(*c*) Village service, consisting of accountants and watchmen, locally known as *patwaris* and *chaukidars*	16,759	13,972	30,731
(*d*) Army	49	58	107
Total of class A ...	20,619	17,023	37,642

72. B.—*Pasture and agriculture.*—This is subdivided into—

	Males.	Females.	Total.
(*a*) Live stock, consisting of breeders of horses, cattle, buffaloes, sheep, goat, pigs, &c. ...	9,994	6,882	16,876
(*b*) Agriculture, which may be again subdivided into:—			
(I) Interest in land	445,036	519,543	964,579
(II) Field labourers, &c.	8,506	9,230	17,736
(III) Growers of special products and trees, such as gardeners, seedmen, fruit-growers, betel and cocoanut-growers, &c.	2,447	2,414	4,861
(IV) Agricultural training and supervision, including managers and agents of estates and their clerks, &c.	42,157	34,202	76,359
Total of class B ...	508,140	572,271	1,080,411

73. C.—*Personal service.*—This class is subdivided into—

	Males.	Females.	Total.
(*a*) Personal and domestic service, which includes barbers, tattooers, washermen, water-carriers, coolies, indoor-servants, grooms and coachmen, door-keepers, and others	42,784	50,734	93,518
(*b*) Sanitation, consisting of sweepers and scavengers, &c.	1,351	1,379	2,730
Total of class C ...	44,135	52,113	96,248

74. D.—*Preparation and supply of material substances.*—This class no doubt contains the largest variety of occupations, and may be subdivided into the following principal heads, viz:—

(*a*) *Suppliers of food and drink.*—This may be again subdivided into the following sub-heads, viz.:—

	Males.	Females.	Total.
(I) Suppliers of vegetable food, consisting of grain-dealers, grain parchers, pulse and flour-preparers and sellers, bakers, bran sellers, vegetable and fruit sellers, confectioners and sweetmeat makers and sellers, &c. ...	7,862	8,159	16,021
(II) Suppliers of animal food, consisting of cow, and buffalo-keepers and sellers, milk, butter and ghi sellers, fish sellers, fowl and egg dealers, butchers, &c.	2,182	3,163	5,345
(III) Drinks, condiments, and narcotics, consisting of ice manufacturers, country spirit distillers and sellers, toddy drawers and sellers, sugar manufacturers and sellers, preparers and sellers of salt, vinegar, opium, bhang, ganja, snuff, molasses, &c., sellers of tobacco and betel-leaf, &c.	27,246	30,350	57,506
Total of (*a*) ...	37,290	41,672	78,962

(*b*) *Light, firing, and forage.*—This is again subdivided into—

	Males.	Females.	Total.
(I) Lighting, consisting of dealers in oil, salt and oil, oil-cakes, candles, torches, kerosine oil, matches, lamps and lanterns, &c. ...	12,602	14,632	27,234
(II) Fuel and forage, consisting of dealers in fire-wood, grass, coal, charcoal, cowdung, hay	3,908	6,411	10,319
Total of (*b*) ...	16,510	21,043	37,553

(*c*) *Buildings*, subdivided into—

	Males.	Females.	Total.
(I) Building materials, consisting of dealers in bricks, lime, stones, tiles, &c., thatchers, &c. ...	331	354	685
(II) Artificers in building, consisting of masons, plasterers, house-painters, mud-wall and roof builders	805	685	1,490
Total of (*c*) ...	1,136	1,039	2,175

(*d*) *Vehicles and vessels.*—Subdivided into—

	Males.	Females.	Total.
(I) Carts, carriages, &c., consisting of cartmen, cart-makers, palki and dandi-makers, &c. ...	27	13	40
(II) Boat builders, &c.	18	9	27
Total of (*d*) ...	45	22	67

(*e*) *Supplementary requirements.*—Subdivided into—

	Males.	Females.	Total.
(I) Paper-makers, stationers, &c.	205	199	404
(II) Books and prints, consisting of dealers in press, prints and pictures, book-binders and sellers, &c.	138	92	230
(III) Watch-makers and sellers, &c.	3	5	8
(IV) Dealers in toys, kite-cage, *hukha* stem, &c. ...	413	413	826
(V) Dealers in musical instruments, drums, horns, &c.	133	113	246
(VI) Bangle-makers of lac and glass, dealers in pewter, jewellery, lead, necklace, flower garland, sacred thread, &c.	3,290	3,713	7,003
(VII) Looking-glass makers and sellers ...	3	1	4
(VIII) Dealers in harness and saddle	29	20	49
(IX) Dealers in ploughshare, knife, &c. ...	1,646	1,544	3,190
(X) Dealers in gunpowder, fireworks, sword, scabbard, &c.	165	151	316
Total (*e*) ...	6,025	6,251	12,276

(*f*) *Textile fabrics and dress.*—Subdivided into—

	Males.	Females.	Total.
(I) Wool and fur, consisting of dealers in shawls, blankets, &c	2,706	2,519	5,225
(II) Silk spinners and weavers, &c.	12	25	37
(III) Cotton spinners, weavers, dyers, &c. ...	21,467	28,599	50,066
(IV) Jute, flax, hemp spinners, &c.	350	686	1,036
(V) Tailors, quilt dealers, turban binders, &c. ..	8,894	9,362	18,256
Total (*f*) ...	33,429	41,191	74,620

(*g*) *Metals and precious stones.*—Subdivided into—

	Males.	Females.	Total.
(I) Dealers and workers in gold, silver, pearls, precious stones, &c.	4,116	4,602	8,718
(II) Workers in brass, copper, bell-metal, &c. ...	1,611	1,644	3,255
(III) Workers in tin	24	13	37
(IV) Workers in iron and steel	6,110	5,158	11,268
Total (*g*) ...	11,861	11,417	23,278

(*h*) *Pottery, glass and stoneware.*—Subdivided into—

	Males.	Females.	Total.
(I) Glass and Chinaware dealers	22	20	42
(II) Earthen and stoneware makers and dealers ...	9,537	10,618	20,155
Total (*h*) ..	9,559	10,638	20,197

(*i*) *Wood, cane and leaves.*—Subdivided into—

	Males.	Females.	Total.
(I) Dealers in timber and wood, wood-cutters, carpenters, coopers, and box-makers	7,275	7,758	15,033
(II) Splitters of bamboo, basket-weavers, mat-makers and makers of screen, leaf-plate, tooth-stick, leaf-fan, brush and comb, broom, &c.	3,720	4,298	8,018
Total (*i*) ...	10,995	12,056	23,051

	Males.	Females.	Total.
(*j*) Drugs, gums, &c., consisting of dealers in catechu, lac, wax, saltpetre, soap, indigo, jute, perfume, honey, &c., and chemists	1,227	1,459	2,686
(*k*) Dealers in leather, horn, bones, shoes, sandals, hides, tanners, &c.	8,749	9,268	18,017
Total of class D ...	136,826	156,056	292,882

75. E.—*Commerce, transport, and storage.*—This is subdivided into—

	Males.	Females.	Total.
(*a*) Commerce, consisting of dealers in money, general merchants, shop-keepers, pedlars, brokers, contractors, lessees of pound and liquor shops, &c.	14,838	15,204	30,042
(*b*) Transport and storage, consisting of railway staff, dealers in cart, carriage, pack bullocks, boats, postal and telegraphic staff, &c.	17,486	16,240	33,726
Total of class E ...	32,324	31,444	63,768

76. F.—*Professions.*—This is subdivided into—

	Males.	Females.	Total.
(*a*) Learned and artistic, consisting of priests, preachers, religious mendicants, educational staff, clerks, barristers, pleaders, *mukhtars*, stamp vendors, medical practitioners, compounders, vaccinators, nurses, astrologers, painters, musicians and dancers, &c. ...	2,4664	26,730	51,394
(*b*) Sports and amusements, consisting of bird catchers, conjurers, wrestlers, &c. ...	434	397	831
Total of class F ...	25,098	27,127	52,225

77. G.—*Indefinite and Independent.*—This is subdivided into—

	Males.	Females.	Total
(*a*) Indefinite, consisting of well-sinkers, tank diggers, road and canal labourers, grain-pounders and huskers, general labourers, persons following a disreputable means of livelihood, and others unspecified ...	268,391	227,280	495,671
(*b*) Independent of work, consisting of dependants on property, alms, house-rent allowances, scholarships, pension, prisoners, &c., &c.	9,478	10,006	19,484
Total of class G ...	277,869	237,286	515,155

The above details show the classification of the various occupations in the district.

78. The following table gives the principal occupations ranked according to the number following each:—

1.	Agriculture	1,063,535
2.	General labour	487,561
3.	Personal service	96,248
4.	Food and drink	78,962
5.	Fabrics and dress	74,620
6.	Professions	52,225
7.	Government	37,642
8.	Light, firing, forage, &c.	37,553
9.	Transport and storage	33,726
10.	Commerce	30,042
11.	Metals and precious stones	23,278
12.	Wood, leaves, and cane	23,051
13.	Glass, pottery, and stoneware	20,197
14.	Independent of work	19,484
15.	Leather, horn, bone, &c.	18,017
16.	Live-stock	16,876
17.	Supplementary requirements	12,276
18.	Indefinite	8,110
19.	Drugs, gums, dyes, &c.	2,686
20.	Buildings	2,175
21.	Vehicles and vessels	67
	Total population of the district ...	2,138,331

It will appear from the above, that the bulk of the population is employed on agricultural pursuits. In fact fully one-half of the total population is mainly dependent on agriculture. The number of agriculturists in the district would have been still greater had it not been for the difficulties of irrigation, a considerable part of the district consisting of barren and waste land. The best part of the district is that west of the Punpun river irrigated by the Son Canal, and next to it comes the rest of the Jahanabad subdivision in the north of the district. The southern and eastern portions of the district are imperfectly cultivated, and a considerable part of the agricultural population earn a portion of their livelihood by wood-cutting and keeping flocks and herds.

79. The agriculturists have suffered lately owing to bad harvests, and many have emigrated to the tea districts and the colonies as well as to Calcutta, where they obtain employment as *syces*, bearers, and the like.

Next in point of number comes the labouring class generally known as *majūrs*, Kamias, and Bhuiyas. These work in various capacities under masons in house building, under traders in carrying goods, in wood-cutting, and in field operations. In this district, the labourers are paid in kind as well as in cash—those employed on field operations being generally paid in kind.

The other classes are those who are employed on personal service. One portion is remunerated by fixed monthly wages. Others are paid for the special work done, and are spoken of neither as servants nor as labourers, such as barbers, tattooers, &c.

The suppliers of food and drink may be regarded a class between servants and traders. To this class have been assigned the grain parchers, pulse and flour grinders, confectioners, bakers, bran sellers, tobacco and snuff sellers, &c., &c.

80. *Light, Firing, and Forage.*—The men in this class may be put side by side with those who supply food and drink. They supply fuel, whether firewood or cowdung, charcoal, oil, candles, matches, &c.

The suppliers of fabrics and dress come next to those of food and drink in point of number. Marwaris and others who trade in imported stuffs have not been included in this class. Their number is, however, small.

The dealers in metal and precious stones include blacksmiths, gold and silversmiths, and workers in brass, copper, bell-metal, tin, &c. There are very few indeed who deal in precious stones.

The dealers in pottery and stoneware are the Kumhars and image makers, &c. The stone cutters of Pathalkati, a village about 18 miles to the north-east of Gaya town, make very good cups and bowls of granite, which are much praised as rareties by pilgrims. These stone carvers emigrated from Jeypore originally.

81. A report on the manufactures and mines of the Gaya district is appended. Portions of it may be of use, although it was not drawn up in connection with the census.

82. The occupations of the population of the district are classified below by castes:—

Groups.	Castes.	Groups.	Castes.
Agricultural ...	Brahman. Babhan. Rajput. Agarwala. Rauniar. Mahuri. Kayasth.	Agricultural ...	Koiri. Kurmi. Sayyid. Shaikh. Pathan. Mallik.
Professional ...	Priestly ...	... ...	Brahman. Dhamin.
	Literate ...	... ...	Kayasth. Rajput. Agarwala. Rauniar. Mahuri. Sayyid. Shaikh.
Commercial ...	Agarwala. Rauniar. Mahuri.	Commercial ...	Khandiwars. Nichondias. Agrahari.
Artisans ...	Fabric and dress	... ...	Patwa. Tatwa. Julaha.
	Food and drink	... ...	Halwai. Kalal.
	Animal substance	... ...	Chick. Kasai or butcher.
	Vegetable substance	... ...	Kawani. Khatik. Kunjra.
	Mineral substance	... ...	Pathalkat. Sangtaras.
Pastoral ...	Gareri. Goala.		
Hunting and fishing groups.	Mirshikar. Bind. Mallah.	Serving groups ...	Kahar. Kurmi. Mallik. Pathan. Julaha.

Unproductive groups.		Unproductive groups.	
Actors ...	Bhar. Nat.	Geneologists and bards.	Bhat. Marsia Khwan. Quasidago.
Astrologers ...	Brahman. Muhammadan. Rammals.	Jugglers, snake charmers.	Butta baz. Sapurya.
Dancer and singer	Kathak or Natawa. Gandharp. Hindu Maliks. Rasdharis. Female dancers. (Tawaif).	Animal exhibitor	Quail fighters (Bater-baz). Cock fighter (Murg-baz). Ram fighters (Bhera-baz).
Devotees ...	Vaisnava. Sannayasi. Atith. Bairagi. Kabir Panthi. Nanak Shahi.	Musicians and ballad reciters.	Gawya. Kathak. Marsiha Khwan.
		Tumblers and acrobats.	Kustibaz. Pahalwan. Nats.

The women of the following castes generally help their husbands in agricultural and other pursuits and are engaged in domestic service:—

Groups.	Castes.	Groups.	Castes.
Agricultural pursuits.	Kurmi. Goala. Julaha	Carrying loads	Julaha. Goala. Bhuiya.
Industrial pursuits	Beldar. Bhuiya. Dusadh. Julaha. Halwai.	Collecting grass and sticks	Bhuiya. Goala. Julaha.
Domestic service; attending on wealthier classes or daily labour.	Kahar. Kurmi (Jaiswar). Dhanuk.	Working in fields	Koiri. Goala. Dusadh. Bhuiya. Julaha.

Head X.—Administrative.*

83. I.—*Administration—Points on which the general instructions were departed from with reasons for doing so.* (1) On search, 1881 census Registers A and B were found not to be in the office.

They were written for on May 30th. Register A only was received on June 14th. Register A was at once sent out to the *thanas* to have columns 4 and 5 filled up. The greater number of the villages in the sadar *thanas* was returned as not identified Register A proved unworkable and was recalled on July 25th from all sadar thanas and the subdivisions. Census Register A 1881 for the sadar *thanas* was written very badly and the names of the villages mis-spelt; it had probably been written by a Bengali clerk unacquanted with the Hindi character.

An entirely new register B was ordered to be compiled for the whole district. In the sadar *thanas* this was, to my knowledge, carried out at once, the villages being entered accordingly as they were contiguous, so that circles could easily be formed. On this new Register B was based Form E.

Census Registers A and B were never corrected for the sadar *thanas*, for the reason given above. They were, however, corrected in the subdivisions, for they were better written for them. However, entirely new census registers B and A are being compiled for the whole district from Register E. This register, so compiled, will be a far more valuable record for next census for the reasons that—

(*a*) there have been changes in jurisdiction. A number of villages have been transferred from Nawadah to Barachati; and from Nawadah to Monghyr. Also Khizar Sarai, which in the last census was an out-post of the Mufassal (Gaya) *thana*, and whose villages occur in the middle of Register B, 1881 of the Mufassal *thana*, has been made an independent out-post attached to *thana* Atari. All these villages will appear in their proper places in the new census Register B.

(*b*) In this census, the circles were much smaller, so that their number as compared with last census has been enormously increased. Column 8 in the new Register B (Census) will contain the names and numbers of all these circles, and the villages will be entered circle by circle. With the exception of Khizar Sarai, of course, all the *thanas* and their outposts will be entered in exactly the same order as in Register B of 1881. This should greatly facilitate the operations of the next census.

* *Vide* letter No. 4, dated the 6th April 1891, from G. A. Grierson, Esq., Collector of Gaya, to the Superintendent of Census Operations, Bengal.

(2) The rule that "occupied houses" should be numbered first, afterwards schools, *sarais*, temples, mosques, *ghats*, encamping grounds, and finally unoccupied houses, which might be inhabited on February 26th, was not generally observed. For my part, I do not see what good could be derived from the observance of the rule. For, supposing a *sarai* occurred between the 3rd and 4th houses in a block of 50, it seems unreasonable that the enumerator should have to return from his last house to the beginning of his block on the final round. I do not think that any harm has resulted from the non-observance of the rule.

(3) I originally ordered two enumerators to be appointed to each block, so that the second might do the work in the event of the first falling ill. This was done, two names being entered opposite each block in Register B, but finally only one enumerator received a *parwana*.

(4) As a rule, the supervisors, accompanied by their enumerators, marked the houses.

(5) Everywhere rough drafts of the schedules were first prepared on Serampore paper.

(6) Loose schedules and manuscript books had to be used in some cases in Aurungabad and loose sheets in some sadar *thanas*, an insufficient supply of books being the cause. The reason that the supply was insufficient in these cases, and more especially in Aurungabad, was due to the fact that more than 20 per cent. of the families proved to have more than 8 members; so that two pages were required.

(7) In the district there are 382,655 houses and a population of 2,138,331; this gives an average of very nearly 5 per house for the whole district.

(8) Destitute, helpless and aged persons, who would not work, but who lived on the earnings of their relations and friends, and grown up young men who were students and who lived solely on the earnings of their relations, were entered as dependents.

One clerk was employed for 1 week only.

(9) It is to be remarked that though a clerk was sanctioned under circular 2 paragraph 3 for a week or fortnight at Rs. 20 per month, and a second clerk under circular 7, paragraph 4, for one month at Rs. 20 per month, no such clerks were employed, all the work being done by clerks in the office (unpaid).

I think that includes all departures from general rules, but the rules were so many, that I am not certain.

84. The definition of a village was strictly adhered to.

85. Every one says that the definition of a house was strictly adhered to, but it is a thing which it was impossible to check, and there was a general desire evinced to make the number of houses as small as possible, the belief being that there was going to be a house-tax. My own opinion is that the definition was largely departed from, both for the above reason, and because fancy definitions of the kind referred to are beyond the comprehension of many men, appointed enumerators. Of course we all inquired, and we could all understand, but we, who had brains were few in number, while those who had no brains and who were pig-headed, were in thousands.

86. *Size of the charge or sub-charge.*—Each charge was conterminous with the *thana* or outpost, each outpost was a separate charge, with which communication was kept up direct. The Gaya Municipality was a separate charge.

87. *Size of the circle.*—Each circle contained about 500 houses, based on the old census; in some cases they were eventually found to contain as many as 700 houses, and joint supervisors were appointed.

88. *Size of blocks.*—In the Gaya Municipality, the houses being large, each block consisted of twenty houses. In the mufassal the size varied greatly, but rarely exceeded 50 houses. It was impossible to achieve any thing like uniformity in this matter. In a few exceptional cases there were as many as 75 houses in a block. The average number of houses in a block for the whole district was 40 for rural areas, and 22 for towns.

89. *Numbering of houses.*—The numbering was everywhere most thoroughly done. The greatest pains were taken about this. Nearly every house in the district was seen by some gazetted officer. The police were also very active. The houses in the Gaya Municipality were numbered with coal tar, at a cost of Rs. 12, or about one pie for 6 houses. In the sadar and Nawadah subdivisions, *geru* and earthen pots cost about Rs. 90, which was paid by Government. The enumerators provided their own *geru* and pots in the Aurungabad and Jananabad subdivisions before I had time to stop it. I strongly disapprove of this illegal practice of making enumerators spend money, however small the amount may be.

90. The permanent numbering of houses in this district is impracticable. Mat and mud houses are themselves not permanent. Houses no doubt could be numbered by panches where Act VI is in force, but the numbering would soon become valueless.

91. *Other points.*—Form E was received early in November, and about a month afterwards another circular was received pointing out a serious mistake in the specimen form. This caused great confusion in the issue of books. No vernacular copies of Form E were sent. We had to translate this form ourselves, and send it out in manuscript to each *thana*. It would have been much better if Form E (at all events a specimen *printed* page of Form E) had been sent to each Charge Superintendent, early in the preparatory stage of our work, showing clearly that village and block number should not commence with each circle. The printed table also in circular 11, paragraph 3, should have been attached to this specimen. This would have avoided all confusion, and supplementary indents would have been unnecessary.

It should be remembered that every Charge Superintendent was not necessarily an intelligent man and that one single unintelligent man delayed and confused the work of the whole district if he did not understand the instructions. Hence the instructions should have been written carefully in the vernacular, in language suited to the meanest capacity.

92. II.—*Agency.*—The supervisors and enumerators were chiefly *gumashtas*, *patwaris*, intelligent (?) villagers of influence, *pandits*, school-masters, shop-keepers, and in Gaya town, Government servants.

93. I think very few did their work willingly. Only fear of prosecution and a hope of employment in the census office kept them to their work. I did my duty and compelled the men to work and held out the hopes that I was told to hold out, but in both cases I felt that I was in a false position. We simply employed forced labour on a large scale, a thing which we will not allow any body else to do, no matter how beneficial to the community such forced labour may be. The hopes held out were in the vast majority of cases illusory, and owing to the contradictory circulars, &c., on the subject issued one after the other, were quite indefinite. No one ever knew how many men were to be appointed or what their pay would be. As to the illusory nature of the hope, it is sufficient to point out that there were less than 200 appointments to thirteen thousand supervisors and enumerators. A conscientious discharge of the duties of a supervisor and enumerator meant to him a great deal of trouble, anxiety and labour.

94. There were five prosecutions altogether. They were all for absconding from the work.

95. The duties of supervision and enumeration involved pecuniary expenditure. In the Jahanabad and Aurungabad subdivisions they had to pay for pots and *geru*, as already explained. Besides this, each supervisor and enumerator had (except in the sadar subdivision) to spend on an average about two annas for paper for making rough drafts of the schedules.

This, however, is a very small portion of the actual cost. The most intelligent portion of the agricultural community was taken away from the fields at the very time of the year when it earns money by the petty literary labours of the crop season. It may not be generally known that in a *bhaoli* district like Gaya, the winter crop in each village necessitates a large amount of writing which is paid for by *nochan* or contributions of grain. It is impossible to estimate this cost. In the sadar subdivision, where I was able to watch things at an earlier stage, I was able to see that the enumerators were supplied with such paper and ink as were required, at Government cost. In the other subdivisions, the two annas, though apparently a small sum, means the cost of feeding a family for at least two days.

96. No paid census officers were employed. But in fairness to estimate the cost, a large proportion of the salary and travelling allowances of the gazetted officers who administered the census, should be debited to the cost of census operations.

97. III.—*Attitude of the People.*—The following rumours were current—

(1) There was to be a new tax.

(2) There was to be a house tax. This led to several instances of brothers inhabiting separate homes, abandoning one and living together in the other till the census was over.

(3) Men were to be forcibly enrolled in the army.

(4) Men were to be taken as emigrants to the colonies and so on.

Care was of course taken to disabuse the popular mind, and we succeeded to a great extent, though I have myself been rather taken aback on more than one occasion, *e.g.*, once I was telling the people that the Maharani was counting her children to see how many she would have to feed if there was a famine This was understood and every one was duly impressed with the virtue and graciousness of Her Majesty, till one old gentleman asked me "If that is the case then why does she want to know who can read and write." This at once set the whole sentiments of the village against me and I felt that I was thereafter in that locality respectfully gazed at as an impostor.

98. IV.—*The Results.*—I think I may state that so far as the general numbering of the people goes, the results were very fairly accurate. I do not think that there was any concealment of names. Assuming the first additions to be correct (they probably contain some petty mistakes), we are entitled to say that Gaya district contains 1,045,011 males and 1,093,320 females.

99 As regards details I am not so confident. The instructions in English were complicated enough, but when put into what was called Hindi, they became unintellegible. As a proof of this, I can point out some Hindi headings, the English original of which was not supplied to us, and the meaning of which no one in this district knows to the present day. One or two points I referred to head-quarters for explanation, but I got no reply and like every one else, I had to make the best of a bad job.

These instructions were sometimes incomplete, sometimes misleading, and sometimes contradictory. To take the last first, contradictory orders were issued about filling up the abstract tables at the commencement of the schedule books. That, however, is a minor matter.

100. To take misleading instructions, the most dangerous one was a series of entries in the specimen schedule. Although an example of a cultivating *raiyat* might be expected in a census book meant for rural populations, there was not a single one of this description. There were on the other hand several specimen entries whose occupation was "*kashtkar bazaria asami*," which means a man who cultivates by means of under-tenants; a middleman, in fact, of a kind which exists but in small number in Bihar. As there was no entry for cultivating *raiyats*, many enumerators assumed that this was meant to mean cultivating *raiyats* and

perhaps they were right. But others took the words in their right meaning and the result will be that statistics regarding *raiyatwari* tenures will be quite untrustworthy. We of course did our best to keep matters straight, but it is hard to knock sense into the head of *every* one, and that is what had to be done.

101. Regarding the question of incompleteness of instructions, it will be best to take each column of the schedule separately.

The instructions regarding columns 2 and 3, religion and sect, were by no means full, and I am sure that these columns have been filled up differently in different districts, according to the idiosyncrasies of each Collector and of his enumerators. For example, with regard to Rajwars, Musahars, Dusadhs, &c., it is difficult to say what their religion is. They are commonly accepted as Hindus, but a doubt arises when we take up the question of sect. An enumerator finds out that a Dusadh now and then sacrifices a goat at the altar of Devi; he is therefore a *Sakta*. Ask the Dusadh himself, and he will probably say that he worships Rahu, Goraiya, or some demon. Ask him if he also worships Devi, and he may say he does not know that he does, or that he does not. Again, the broad division of Hindus into Vaishnavas, Saivas, and Saktas is a *pandit's* division, and is not acknowledged by the people. To the common people a man is not a Vaishnava unless he has been actually initiated, and made a *chela* of some Vaishnava *guru*. So also a Saiva must be initiated by a *Swite guru*, and a Sakta must be initiated by a *guru* who worships Devi. Hence according to popular ideas, Vaishnavas, Saivas, and Saktas form only a small proportion of the Hindu population, the rest being classed as Hindus without any special sect. This, however, was clearly not what was wanted. Government wants to know how many of its Hindu subjects worship Vishnu, how many Siva, and how many Devi, not how few have gone through a formal initiatory rite. The difficulty was increased by the fact that the word Sakta is a Sanskrit word, not "understanded of the people" in Bihar as it is in Bengal. Enumerators asked each other what it meant, and one wise man said that it meant a man who eats flesh and fish (it being quite true that Saktas in Bengal do eat flesh and fish). Therefore, they argued, every one who eats flesh and fish is a Sakta, and therefore a Musalman is a Sakta. This error was widely prevalent all over the district, and gave great trouble.

102. Similarly, the instructions regarding columns 4 and 5 (caste and sub-caste) were not full enough. Regarding Hindus it was very difficult to distinguish between a sub-caste or *parechh* and a caste title (*padwi*). For instance, Sanyasis are divided into ten classes, denoted by the name (*padwi*) *Gir*, *Puri*, &c. In this case *Gir* and *Puri* were frequently entered as sub-caste for want of something better, and yet they are really just as much *padwis* as Banarji or Chatterji. I had some correspondence with the Census Superintendent on this point, and tried to follow his instructions.

Again, many Rajwars call themselves Bhagtas and others Manjhis, and some say that these are *Padwis*, and others they are *Parechh*.

To take the case of Musalmans, castes are Shaikh, Pathan, Sayyid, &c., sub-castes are Sadiq, Khorasani, &c.

But in the case of trade castes we get a cross division, for a Julaha is distinctly a man of the Julaha caste, but as often as not he is also a Shaikh. What should we have written in these cases? So also for Darzis, Dhunias, and the like.

It would have been much better if all these points had been discussed and settled beforehand, in consultation with district officers, and if thereafter an uniform series of instructions had been issued for the guidance of census officers.

103. As regards column 11 (profession) very full instructions were given to enumerators, and I think the results will be found fairly accurate, with the exception of entries concerning cultivating *raiyats*. The Hindi instructions were inadequate, and this fact gave us the greatest trouble. The English version of the instructions gave, below the main rule, a most important note in smaller type. This was omitted in the vernacular version, and the result was that column 11 was the one in which enumerators at first made most mistakes.

104. To sum up, the broad results of the census may be taken as accurate. So far as they are concerned, the work has been well done. The statistics recorded regarding sects of religion and the sub-castes of some castes will be imperfect, and will give a wrong idea of the true state of affairs, although every one concerned did their best to pull them right. So also the statistics regarding cultivating *raiyats* will run the risk of being mixed up with those of middlemen.

105. To the above may be added that, as a matter of course, all statistics regarding age will be untrustworthy. I have noted these facts with regret, for I had hoped that this census would have afforded materials for some good work like Mr. Ibbetson's magnificent Ethnology of the Panjab, but I fear that this hope must be put aside. I note them, in the hope that they may be remembered when preparations are being made for the next census.

106. V.—*Increase and decrease of population.*—The general increase for the whole district has been very small, in fact, the general population may be considered as stationary.

In the sadar, the Jahanabad, and the Aurangabad subdivisions there has been an increase. The increase is normal, and calls for no special remark. This increase is however balanced by the fact that in Nawadah, while there has been an increase in the number of houses, there has been a marked decrease in the population. This decrease is due to the following reasons:—

(1) Eighty-four villages were transferred to other *thanas* in the sadar. These two *thanas* were Atari and Barachati. Atari received only 11 villages, and its population has

remained nearly stationary. Barachati received 73, and its population shows an increase in consequence. Really Atari and Barachati should be classed as *thanas* of decreased population with the Nawadah subdivision, along which they march.

(2) Nine villages were transferred to Monghyr.

(3) At the time of the census many thousands of the poorer classes had temporarily emigrated to the east to cut the spring crops.

(4) There have been scarcities or failures of crops in the subdivisions in the years 1885, 1886, 1887, 1888, and 1889. Hence many villages which were inhabited in 1881 were found uninhabited in 1891.

(5) These scarcities have promoted lively emigration from the subdivision. The bulk of the emigration was unregistered, and the emigrants went down to Calcutta in search of work.

107. In conclusion, I must draw attention to the inadequate way in which the translation into the vernacular was done. The instructions issued in the vernacular required just as much explanation as if they had been in English. In some cases, as already pointed out, where there were no English originals, the so-called translations have remained unintelligible to this day. I notice that the newspapers lay great stress on the cheapness of the Bengal census. I am unable to agree with this opinion. In Gaya, certainly, it cost thousands of rupees more than the returns shown, and this sum was paid partly by other departments of Government which paid their officers for one kind of work while they did another, and partly (and this in large proportion) by men whom we compelled to work, and even to spend money, without getting any pay at all.

108. VI. *Abstraction and Tabulation.*—In connection with the two subsequent operations of abstraction and tabulation I agree with the Superintendent in so far, that it seems inadvisable to begin on all the abstraction sheets at once. The whole staff might be employed at first on the simplest abstraction sheets (IV, V, VI, and VII), and then advance to the more difficult (II, III and X), the most intricate (I and XI) being withheld till the staff was trained. The test slips might be bound in *thana* books and steadily filled up as each sheet was completed. No margin of error should be recognised, and no separate payment made for reabstraction and adjustment.

109. I think that local abstraction was a great mistake. It would have been much better if the schedule books were despatched to some centre, and then abstracted and tabulated. Abstraction at district head-quarters was ruinous to other district work, and to my knowledge it wrecked the health of more than one officer, and invariably deprived each Collector of one of his deputies.

110. If, however, it is decided on future occasions to have again this local abstraction, then I would advocate a suggestion of Babu Ram Anugrah Narain Singh, Deputy Collector, which is as follows:—

"What I would wish is to have a simple system at a moderate cost. I would have compilation blocks for each outpost with a staff of clerks on Rs. 15 per month each to do the abstraction, tabulation, and final compilation, under a competent supervisor; all outpost supervisors to be under one competent *thana* Inspector. Under the system all the clerks with several sheets will sit together and be able to detect their errors, and correct them at once on reference to enumeration books without great trouble.

The only apprehension may be on the score of fudging, which under the still more complicated system of test slips and adjustment, also cannot be properly guarded against. Under the plan suggested by me, if there be competent and trustworthy checkers, fudging might very easily be checked and prevented. I do not approve of the system of appointing men with temporary interest in the service of Government to the office of Inspectors. I wanted to substitute *kanungos* in their place, and would place the Census District compilation office under a competent Sub-Deputy Collector of the last grade."

111. Mr. Fischer, Assistant Magistrate, was in the charge of the census office from the beginning until June 1891, when he was transferred to Buxar. He took great pains in explaining the instructions, and did his best to exact the task set by the Superintendent for the abstractors and tabulators.

112. The removal of Inspector Ajodhaya Prosad, who had to be prosecuted on a charge of embezzlement in connection with the Land Acquisition Department (since convicted and sentenced to three years' rigorous imprisonment), caused some confusion for a while.

113. Since July last the office was put in charge of Deputy Magistrate, Babu Ram Anugrah Narain Singh, to whom fell the duty of completing the work.

114. In his letter No. 4502, dated 19th November 1891, the Superintendent of Census has pronounced the figures, after due scrutiny, to be correct.

115. I have to express my thanks to both officers for the unceasing attention thus paid to the work.

Mr. Fischer's health suffered from overwork. He used to attend the census office in the hot weather without *punkahs* for eight or nine hours every day.

116. Babu Ram Anugrah Narain Singh was most successful in putting affairs straight after the confusion which inevitably resulted from the arrest and prosecution of the Inspector.

APPENDIX.

[*Report on the manufactures and mines of the Gaya District, compiled by* Babu Ram Anugrah Narayan Singh, *Deputy Collector, Gaya, under the directions of* G. A. Grierson, Esq., c. s., *District Officer.*]

Indigo.

Owing probably to conditions of soil and climate, the indigo manufacture has gradually declined in this district, and there are now only 2 concerns, both under native management.

2. The lease-holders of Dihri and Daudnagar own the concerns, and the leases of these villages granted to them by the late Munshi Amir Ali of Kara (whose present representative in this district is Mir Muhammad Abu Saleh), are for so long as an indigo factory is maintained. The Subdivisional Officer of Aurangabad does not say how this condition came to be imposed, but it seems that these two concerns are kept up, not so much for purposes of any speculative profits to be derived from indigo, as for the purpose of preventing the lapse or cancellation of the lease of the mauzas.

3. The Subdivisional Officer, Aurangabad, gives the average number of men employed during the years 1889 and 1890 to be 17 and 10 respectively, with an approximate outturn of 5 maunds and 3½ maunds respectively, equivalent to 450lbs. and 320lbs, valued at about Rs. 660 and Rs. 540 respectively.

Lac.

4. There are 9 lac manufactories in this district: 4 situated at Imamganj and 5 at Raniganj, both lying within the jurisdiction of Sherghati Police-station.

At Imamganj.

Names of Factories.	No. of kilns in each.
Messrs Jardine, Skinner & Co.	25
Dhunman and Khedu Sahu	10
Bhagirath Seth	6
Bodhi Sahu	4
Total	45

Eight men are employed at each kiln (*bhatta* or *chulha*), 1 at Rs. 12, 2 at Rs. 6, 1 at Rs. 5, and 4 at Rs. 1-14 per month. No temporary labourers are employed except as substitutes for regular servants. The cost of working each *bhatta* is therefore Rs. 36-8. The total cost of working all the *bhattas* is Rs. 1,642-8 per month, or Rs. 19,710 per annum. Each *bhatta* costs Rs. 438 per annum.

5. A *bhatta*, if worked daily and without interruption, can produce 22·5 maunds of good lac in a month, or 270 maunds in a year. As a rule, however, none of these *bhattas* are worked continuously. The average number of working days may be taken at 20, and the average produce of each kiln, at 15 maunds per month, *i.e.*, 180 maunds per year; the total quantity of lac produced yearly in the *bhattas* of Imamganj may therefore be estimated at 8,100 maunds.

6. The manufactured lac is sent to Calcutta, where it is sold at Rs. 24 per maund. The estimated value of the lac produced at Imamganj is therefore Rs. 1,94,400 per year.

7. The raw lac is purchased at Rs. 10-8, Rs. 9 and Rs. 8 per maund of 1st, 2nd and 3rd quality respectively. The first quality is called *Aghani*, the second *Baisakhi*, and the third *Kartiki*.

8. Besides the cost of labour at Rs. 36-8 per month, there is the cost of the general supervision—gumashtas and peons being employed for this purpose—from Rs. 25 to Rs. 5 per month, the cost of carpenters and labourers for packing at Rs. 5 to Rs. 3 per mensem, and the cost of railway freight and carrage hire.

At Raniganj.

Names of Factories.	No. of kilns in each.
Matadin Sahu	20
Baldeo Seth	13
Ganga Ram and Ishar Das	12
Ram Prasad Bhagat	11
Cheta Sahu	5
Total	61

Note.—The factory of Nahar Sahu mentioned in the report of 1887-88 is not in existence now.

9. The total cost of working these 61 *bhattas* is Rs. 2,226 per month, while the total quantity of lac produced is 915 maunds monthly or 10,980 maunds yearly, the annual value of which when sold in Calcutta is Rs. 2,63,520.

10. The cost of supervision may be estimated at Rs. 1,890 and Rs. 2,562 a year for Imamganj and Raniganj respectively.

11. The total yearly cost of all the 106 *bhattas* in the district, exclusive of freight and carriage, is Rs. 48,953.

12. The total yield of last year is estimated at 20,000 maunds, valued at Rs. 4,80,000. From all accounts received, the trade is in a flourishing condition.

13. Both Imamganj and Raniganj are situated in the extreme south of the district, which is as jungly as the portion of Hazaribagh to which it is adjacent.

Saltpetre.

14. At one time there were 6 factories in this district, but there are only 2 now working, one at Warsaliganj in Nawada, and another at Tehta in Jahanabad subdivision. The Warsaliganj industry is carried on on a small scale. About 20 persons are employed from December to May, and the outturn and value may be estimated at 1,600 maunds and Rs. 4,800 respectively.

15. The Subdivisional Officer, Jahanabad, estimates the outturn of saltpetre during the year 1890-91 to be 5,260 maunds valued at Rs. 26,300, and the quantity of saltpetre despatched from Makhdumpur Railway station is 1,764 maunds, valued at Rs. 8,820. The outturn of saltpetre in the Nawada subdivision for 1890-91 is reported to be 4,050 maunds valued at Rs. 20,250. This industry is carried on from November to May. Taking the average of the past years, the total outturn of the district may be fairly estimated at 7,705 maunds, the valuation thereof may be taken at Rs. 37,175. The number of men employed in all is 50, and the capital employed is estimated at Rs. 10,000.

16. The produce of the Tehta Factory is not a pure white saltpetre, but has a tinge of yellow. It is suited to commercial purposes; but it requires further refining for medicinal purposes.

Molasses.

17. The area under sugarcane plantation is said to be about 3 square miles in Jahanabad and about 88,000 acres in the entire district. The Subdivisional Officer of Jahanabad reports an outturn of 30,000 maunds of *gur* in his subdivision, 20,000 maunds being exported, 7,500 sold to consumers in the local markets, and 2,500 being taken by sugar refiners. He says 30,000 maunds yield Rs. 60,000, but this sum includes charges incurred in cultivation and manufacture. The total quantity of *gur* exported from the Jahanabad and Makhdumpur Railway stations in the jurisdiction of the Jahanabad subdivision is 55,752 maunds during 1890-91.

18. The cultivation of sugarcane has probably increased, as it has certainly improved, on the borders of the Sóne, where the canal water is easily available. Owing to absence of salt the water of the Sóne is better suited to cane than to cereals. It is a matter of satisfaction that the Bihia mills are rapidly replacing the old Indian sugar pressing mills. An acre of land produces about 15 maunds of molasses and a bigha about 10. The total yield of the district (taking the average of the past years) has been estimated at 12 *lakhs* of maunds and the value at Rs. 48 *lakhs*. The number of persons engaged in cane pressing and *gur* boiling is said to be about 20,000. I am sorry to say that prosperity in this branch of industry is spoiling the cultivators. The year before last they adulterated the molasses exported so heavily, that very few Bombay merchants came here this year.

Sugar.

19. *Banias* and *Halvais* often keep up, as a part of their business, arrangements for converting *gur* into sugar, but these are usually insignificant. In the Jahanabad subdivision there are four tolerably large sugar refiners. Arwal owns 1,700 vats which yield about 7,000 maunds of sugar. A great part of the molasses produced in the district is bought up by Mailmans and Khojas and taken to Bombay. Good pure sugar is not an article of general consumption. Arwal turns out the best quality of sugar in this district.

20. Sugar is manufactured during 6 months, from October to March, and gives employment to about 110 men in Jahanabad. The capital is estimated at Rs. 20,000. The yield is about 7,000 maunds and the value is about Rs. 56,000.

21. In Nawada 60 men are employed. The yield is about 3,600 maunds and the value about Rs. 28,000.

22. In the Sadar subdivision about 36 men are employed. The outturn is 700 maunds and the value Rs. 6,000.

23. In 1890-91 the outturn of sugar is estimated to be about 8,300 maunds with a capital of Rs. 22,500 and the value of outturn is estimated at Rs. 62,127. The average number of persons employed during the year and the working season are 70·6 and 115 respectively—and the total quantity exported during the year is 1,346 maunds. The total number of men employed in the district during the year 1887-88 was about 200 against 230 in 1886. The outturn was about 11,000 maunds against 80,200, and the value Rs. 90,000

against Rs. 7,21,800. About 11,000 maunds are estimated to have been made in 1888-89 valued at Rs. 82,000. This industry is declining, though the exportation of molasses increasing.

Paper.

24. There are two paper factories which work at Arwal in Jahanabad. The process of manufacture is the same that was adopted in 1862 in the jails of Chittagong and Noakhali.

25. There are 2 qualities of paper made—one from the gunny which is cleaner and sold at Rs. 2-4 per ream, but is not in great demand. It measures 28 × 21 inch containing 75 sheets in a packet weighing 11lbs.—the other is made from waste paper and measures 23 × 18·5 inch per sheet, the packet weighing 6·5lbs., and selling at Re. 1-4. Raw materials amounting to 5 maunds produce 25 ordinary packets.

26. The cost of manufacture is:—

	Rs.	A.	P.
Waste paper at Rs. 2-8 per maund, 5 maunds	12	8	0
4 Servants	4	0	0
15 Seers of crude potash	0	10	0
15 „ lime	0	6	0
50 „ wheat for sizing	3	2	0
Or a sum of Rs. 20-10 against a receipt of	31	8	0

27. The average annual sales of each of the 2 concerns are about 200 packets, which would yield a profit of Rs. 80 for 8 months, during which the manufacture is carried on. During 4 months the men who are employed in the two factories are 8, the capital employed is Rs. 120, the outturn 400 packets, and the estimated value Rs. 500. The Subdivisional Officer, Jahanabad, reports that during the year 1890-91 the number of persons employed were 8, the outturn 525 packets, valued at Rs. 525, with a capital of Rs. 130.

28. Serampore paper has not established itself in these districts. Zamindari amlas, throughout the Division, prefer home-made or locally manufactured paper to that issued from the Bally mills, because of its greater strength and durability. But there is no doubt that the industry has declined. It has entirely disappeared from Jamna and almost entirely from Daudnagar, and even at Arwal 20 families have long had to give up their business and to take to ordinary labour.

29. These paper-makers or *kagazis* are all Mussalmans. Their business has almost disappeared in other districts, and, probably, in a comparatively short time the remaining *kagazis* of Arwal, who have even now to work in the slack season upon ordinary labour for wages, will have to betake themselves completely to the work of coolies.

Silk.

30. *Tasar* or silk cloth is manufactured in the town of Gaya, in Qadirganj (Nawada) and in Daudnagar (Aurangabad). The Patwa families of Daudnagar have declined and the silk industry has so far disappeared, that the Subdivisional Officer of Aurangabad makes no reference to it in his report.

31. Coarse *tasar* is woven at Qadirganj, but the Subdivisional Officer does not think it is of any merit, having neither beauty nor any great durability. About 150 men are said to be engaged on this work in Nawada for 4 months, making about 800 sheets of *bafta* valued at Rs. 3,200.

32. The silk weavers of the town of Gaya are congregated at Buniyadganj on the east side of the Phalgu. There are about 150 or 200 families of Patwas, some of whom have to betake themselves to ordinary labours during the off season to maintain themselves, such as agricultural or earthwork for their maintenance. Most of the Patwas have given up silk weaving and weave only cotton cloth. Silk weaving is now in the hands of about 30 or 40 families and employs about 170 hands. These families have got a fair business and ten weavers have been assessed to Income-tax. Silk for weaving or silk cocoons are brought from the border districts of Chota Nagpur, and woven *tasar* is conveyed to the north-west. A small portion of the *tasar* cloth produced is applied to local wants.

33. The weavers of Daudnagar have declined and lost nearly the whole of their industry, the weavers of Mau and Shahpur are in a declining state; even the cotton turbans and muslin which they took to making are not in great demand. These weavers have betaken themselves largely to ordinary labour.

34. The greater part of the industry has now gathered round Buniyadganj, the outturn being 2,000 pieces or 16,000 yards of pure *tasar*, and 400 pieces or 32,000 yards of mixed fabric of *tasar* and cotton.

35. The value of the outturn during the year 1890-91 is estimated at about Rs. 18,000 at Gaya, and at Nawada the outturn of silk cloth is estimated at about Rs. 7,500, or Rs. 25,500 in all. The outturn in year 1888-89 was estimated at about Rs. 22,000.

Tobacco.

36. Leaves of tobacco come wholly from the trans-Gangetic districts. Tobacco is used for chewing and smoking. The manufacture is carried on in almost every *bazar*, but Gaya

and Paibigha are the principal places for the industry. There about 6,400 persons engaged in it, the outturn is estimated 7,45,000 maunds, and the value about Rs. 52,14,000. Unlike Bengal, where tobacco is used by the male sex alone, it is used both by men and women in Bihar, and while in Bihar it is used both in chewing and smoking, in Bengal it is used only in smoking. The smoking mixture prepared by *Kalals* at Paibigha is much prized by connoisseurs of tobacco.

Carpets.

37. *Daris* and *shatrangis* are made at Obra and Daudnagar in the Aurangabad subdivision, and are sent down to Calcutta where they are readily sold. The weavers who make these carpets are all Muhammadans and appear to carry on a fair business, some of them realizing profits which are assessable to Income-tax. About 20 families are engaged in this business. The outturn in the year 1890-91 is 3,675 pieces against 3,379 in 1889-90 with a value of Rs. 7,300 against Rs 6,700. The number of persons employed in 1889-90 and 1890-91 were 45 and 10 respectively. *Qalins* are also manufactured at the places mentioned above. The outturn of this article is said to be 3,650 pieces valued at Rs. 18,300 in 1890-91.

38. Samples have now and then been sent to exhibitions, but it cannot be said that the industry is growing, and the Subdivisional Officer of Aurangabad believes it has been able to maintain its ground only because the larger freight which must be paid on carpets prevent the Lancashire looms from competing. Where the freight is not an important element, the machine-made cloth of England has superseded the hand-made cloth of this country.

39. The manufacture at Daudnagar has been almost wholly destroyed The cotton there manufactured was at one time in great demand, and there were about 300 families of weavers in the place; but the industry gradually declined owing to the competition of imported stuff. These weavers who are all Hindus have descended to the life of ordinary labourers, being employed in agricultural operations, and on earthwork, though a few still get special orders to turn out samples of stuffs extensively manufactured in former days. There is no prospect, whatever, of a renewal, as the manufacture has gone down in the natural course of affairs. The competition of Lancashire, and the laws of supply and demand have brought about this result; and they are unlikely to be influenced at present by any means in possession of this country.

Cotton Cloth.

40. *Motia* or *Gazi* cloth is used in winter by almost all classes of people, except the rich, in the shape of *mirzais* (jackets) and of *dohars* or *doluis* in the place of quilts. The women of the labouring artizan, and shop-keeping classes use it throughout the year in the shape of *saris* or *lungis* and *kurtas* (bodices or chemisettes) *Motia* or *Gazi* is also worn by the male sex in the shape of *dhotis*. It is woven in all parts of of the district and gives employment to a large number of men and women. It is an industry which utilizes the labour of women as well as men. They are mostly Muhammadan *Jolahas*, but there are some Hindus called *Patwas*, who, though they are generally employed in weaving *tasar* cloth or mixed fabrics of *tasar* and cotton, are now to be found in Gayawal Bigha (Old Gaya), as well as in Bunyadganj, weaving cotton cloth. The *Motia* or *Gazi* stuff is coarse and strong and its strength has enabled it to withstand the competition of Manchester madopallams for so long a time. There are indications, however, that its greater durability is not likely long to avail it, the greater cheapness of "*Markin*" gradually restricting the use of country cloth.

41. Men of the higher classes have given up its general use, and the industry of Bihar is sure to be overtaken by the ruin which has swept away the indigenous cloth trade of Bengal. *Jolahas* from south Gangetic Bihar swarm towards Calcutta and seek employment in the jute factories of Hooghly and Howrah, and as coolies and domestics in Calcutta. The causes that have already destroyed the weaving industry of Bengal are in course of operation in Bihar, and will sooner or later produce a similar result. The outturn in 1889-90 is said to have been 903,000 yards, valued at about Rs. 1,19,000, against Rs. 96,000 of the preceding year. The number of men employed is about 900.

42. If all the members of the *Jolaha* caste had to depend on the produce of their looms, they would have disappeared long ago. At present most of them are virtually agriculturists, and ply their trade less for gain than to keep up old traditions. This class has also taken largely to service and trade. Only the poorest of them weave cloth for wages. The rates are generally 1½ pice (3 annas 6 pies) per yard, 12 girah (27 inches) in width and 2 pice (4 annas 8 pies) per yard, two cubits in width Sometimes he gets a little more than these rates. The thread is supplied to him by his customers. He is sometimes paid at the rate of about 1½ seers of grain for every seer of texture he has to weave. For every seer of texture 17 chitaks of thread are required, 1 chittak being allowed for wastage in brushing the warp A quarter of a seer (kachchi) of thread produces a square yard of cloth of ordinary thickness.

43. A loom costs about Rs. 2-4. A piece of cloth measures about 18 yards, and takes 1 person about three days to manufacture. At 4-8 pies per yard this would be less than 8 annas for the three days' work. Nowadays a family of *Jolahas* has seldon more than one loom at work at a time. Formerly the number was only limited by that of the members of the family who could work.

Blankets.

44. Blankets are principally made in the southern parts of the district where pasture is abundant. They are sent to Patna and Calcutta and find ready sale. They are also sold in the district. There is no sign of decline in this industry and the demand for ordinary blankets continues to give employment to a number of *Ganreris* or shepherds.

45. In the year 1890-91, the outturn of blankets has been reported to be 43,300 pieces against 6,060 in 1889-90, and the value of the cutturn Rs. 45,500 against 7,070. The number of persons employed in 1889-90 was 73, and that in 1890-91, 36. These figures are of very doubtful value.

46. The shepherds, or *Ganreris* keep a flock of sheep numbering 50 to 500 or more. They ply a brisk business with the middlemen who take sheep to the large marts, specially to Calcutta. The rams are castrated when they are 6 or 7 months old, the demand for wethers being larger than for females and uncut males. The castrated lambs are not sold till they are nearly two years old.

47. The sheep are usually sold in flocks of twenty, fetching an average of Rs. 30 per score: but when they are picked animals, including a large proportion of wethers, the price rises to 40 or 50 rupees.

48. Sheep are sheared 3 times a year, in *Kartik* (October & November), *Phagun* (February & March) and *Asarh* (June & July.) The wool is not sold unless it is too much for the family to work into blankets. A flock of 100 sheep yields about 60lb. of wood in the year, the value of which would be nearly Rs. 11. The outturn of it would be 15 blankets, which would be sold for Re. 1-8 each or Rs. 22-3 for the 15.

49. A *Ganreri* with a flock of 100 sheep would sell about 60 in the year. His annual income would therefore be:—

	Rs.	A.	P.
Sale-proceeds of 60 sheep	90	8	0
Outturn of blankets	22	8	0
Sales of skin of animals dying	2	8	0
Total ...	155	0	0

The animals that die are eaten by the *Ganreris*.

50. The flesh of the sheep is not esteemed by the Biharis, who consider it too stimulating a food. The goat is preferred. Sheep are taken to Calcutta on foot by the Grand Trunk Road. They proceed by slow marches, but some of them are sure to die on the way. The drivers get something for folding them in fields, by the way, when resting, on account of the dung, which is a rich manure.

51. In 1887 the outturn was estimated at 12,000 yards valued at about Rs. 6,000. The number of men employed was about 70. In 1888 it may be taken as the same.

Braziers.

52. The class of braziers is not very numerous and is confined to particular localities. Brass utensils are made at Daudnagar and Nabinagar in Aurangabad; at Bunyadganj, Marufganj, Gayawal Bigha and Kenar in Gaya subdivision; at Hasua and Kowakol in Nawada. The importation of sheet brass does not interfere with manufacture of *lotas*, *katoras*, *thalis panbattas*, tumblers, &c. No European competition has appeared, and the brass ware manufactured in the district is largely sold at *mélas* or fairs. The demand is extensive, the Hindu population using neither China pottery nor copper pans. The work of Nabinagar is not so light, as that of Khogra, or Murshidabad, and the bell metal which Nabinagar braziers use is inferior to that of Puri, but they turn out pans and pots neat enough for use in this district by the richer classes.

53. In 1890-91, the outturn of the brass utensils is estimated to be 8,100 maunds against 2,214 maunds in 1889-90, and the value of the outturn at Rs. 72,500 against Rs. 22,330. The number of persons employed in the year 1889-90 was 367 and that in 1890-91 was 1,200.

54. There is no likelihood of this industry declining in the immediate future, the heavy weight of the wares preventing the competition of England. Muhammadans largely use China pottery, and both Musalmans and Hindus are gradually using English-fashioned lamps in preference to country-made ones of brass. It is possible that in course of time the gradual adoption of porcelain by Hindus of higher class may affect the industry.

55. The braziers are, as a rule, a well-to-do class of men. They do not, except in the large towns, compound brass. The village workers confine themselves almost exclusively to the manufacture of bracelets and anklets of bell metal, which the lower classes use in lieu of ornaments made of the precious metals. Large quantities of elegant brass vessels are, however, made at Nabinagar in the Aurangabad subdivision.

56. Broken and worn-out utensils are melted down for the purpose of making the ornaments. Two men work a foundry. About 8 seers of metal, which cost about Rs. 2-8, are melted at a time. The outturn should be four pairs anklets or bracelets fetching from Rs. 3-8 to Rs. 4. The costs of fuel should be about 2 annas, so that the net earnings in the manufacture would be fourteen annas to Re. 1-6, or 7 to 13 annas per man. Allowing for the time taken to complete the work, this would be about 5 annas each per diem.

57. Besides the crucibles and moulds, other implements, costing about Rs. 4 are used in the foundry, a list of which will be found in "Bihar Peasant Life". The demand for household utensils is supplied by itinerant dealers, whose stock is purchased in Gaya and Patna.

Stone Carvers.

58. Stoneware is made at Pathalkatti, which is situated at the foot of rocky hills near Atri, and derives its name from the industry. There are 40 or 50 families engaged in stone cutting, but none of them derive any large income from it. It is curious that these families call themselves Brahmins. They are said to have migrated from the North-West when the Bishunpad Temple was carved. At present these stone cutters make wares of various kinds, saucers, plates, cups and bowls, &c.

59. There are about 10 or 15 families at Mangla-Gauri (old Gaya), who bring stone from the Darbi Hills, west of old Gaya, and shape them into bowls and plates; but the stone and the work are both inferior. These stone cutters are not Brahmins.

Potters.

60. In pottery, tile making is the only thing which deserves notice. It is a large industry and supports a number of families of *Kumhars*. The best time for making tiles is during the hot westerly winds, the moisture gets thoroughly evaporated before the heat of the furnace is applied, and the material is less likely to blacken or crack.

61. There is no advance in the primitive wheel and hand machinery, but many *Kumhars* are great adepts in the art, and can turn out vessels which are neat and well formed. The chief product is tiles, which are sold at about a thousand per rupee. The prospects of tile-making *Kumhars* are said to be improving, as tiles are now in greater demand. Some excellent fancy pottery is turned out at Hasua, in the Nawada subdivision, somewhat similar to the Siwan pottery of Saran district.

62. The potter generally has a plot of land rent-free, and in return he has to supply the zamindar and his servants with earthen pots free of charge. The manufacture of tiles gives them occupation during the dry months and remunerates them better than the manufacture of utensils.

63. A set of earthen utensils is as follows:—

		Price in dams.
(1)	1 *Ghara* (water jar) ...	... 5
(2)	1 Large pot for cooking rice ...	... 5
(3)	1 Ditto Ditto ...	... 5
(4)	1 Small Ditto ...	... 1¼
(5)	1 Small water pot	... 1¼
(6)	1 Large plate for covering pots.	Nil.
(7)	1 Small Ditto	
(8)	1 *Karahi* for baking bread ...	... 5
		Total 1 anna 2½ dams.

64. When paid for in kind, about a seer of grain *kachchi* is given for the larger pots, and half a seer for the smaller ones. A complete set may be bought for 3 seers of any kind of grain. These sets are generally supplied at the nine following festivals:—

Dasahra in	...	...	...	Assin.
Chhath „	...	...	...	Kartik.
Magh Sankrant	...	...	...	
Basant Panchami	„	...	...	Magh.
Holi „	...	...	...	Phagun.
Chhath „	...	...	...	Chait.
Bisua „	...	...	...	„
Sawani Puja	„	...	...	Sawan.
Muharram	„	...	...	

65. These are the regular festivals, but on occasions of births, deaths, marriages, sickness and the like, supplies are also renewed. Taking an average of 50 houses as the number of each potter's constituents, he supplies at least 500 sets per annum, the price of which would be 26½ maunds of grain, or about as many rupees. The retail sales, out of stated times, to the villagers and to outsiders, would yield about as much a year. His income, excluding his *jagir*, would therefore be, from this source, about 53 rupees per annum.

66. He makes two to four thousand tiles a rupee, but his work under this head is fluctuating, and more of the nature of a windfall.

Confectioners.

67. Sweetmeats are made in every part of this district. The people, and especially Hindus, are very fond of sweets; and confectioners, or *Halwais* do a large business in towns.

Blacksmiths.

68. The blacksmith or *Lohar* is to be found in almost every important village. Generally his work is limited to the manufacture of agricultural implements; rude implements used by the peasantry throughout the country. In towns and places of business he has to make door chains, nails, hinges, knives, scythes, axes, spades and hatchets, &c. The workmanship is coarse.

69. The blacksmith does not usually work on daily labour as he cannot leave his anvil. His usual charge is one anna per seer on the weight of the articles made. From cultivators keeping their own ploughs, he gets the same yearly allowance as the carpenters, *viz.*, a maund for each plough, worth, say, a rupee. He must accept every kind of grain produced by the cultivator, who must, however, give half the amount in paddy.

70. A blacksmith's shop of any pretensions requires at least two skilled workmen, and an assistant who performs the drudgery, blows the bellows, assists with the hammer, and does the rough filings and such work The forge is usually a hole in the ground, with a pipe communicating with the nozzle of the bellows. The anvil is a rude lump of iron weighing from 30 to 80 lbs. Those made by the blacksmiths themselves are never tempered on the surface. If, by chance, one turns out good, it lasts 8 to 10 years, but they generally have flaws in the metal, and crack, or otherwise become useless in a year or two. A complete list of the implements used by him will be found in "Bihar Peasant Life", and a set of 13 of the more useful ones, costs about Rs. 10.

71. A smithy of three men, if kept fully employed, would work up in one day 2½ to 3 rupees worth of raw iron, which would be equivalent to about 50lbs. The outturn of this would be about 35 to 40lbs, the rest going in waste and burning. The labour price of this at 32lbs to the rupee, would be about Re. 1-4 from which, 3 or 4 annas for coals being deducted, would give about a rupee as the daily earning of the three men. Generally a blacksmith's wages are about 4 annas per diem.

72. The articles turned out are such as the following:—

(1)	*Kudal*	Mattocks.
(2)	*Phar*	Ploughshares.
(3)	*Kunri*	Well-buckets.
(4)	*Karahi*	Pans.
(5)	*Hasua*	Sickles.
(6)	*Chilohi*	"
(7)	*Khurpi*	Spades.
(8)	*Bankua*	Curved hoes.
(9)	*Tangari*	Hatchets.
(10)	*Sami*	Ferules.
(11)	*Samua*	Ferules.
(12)	Nails.	

73. In the town, these are paid for in cash, but the village blacksmith's labours are paid for differently. Sometimes the new iron is given with the order, and sometimes its value. The labour is usually paid for in cash, but as he gets an annual allowance of grain, as previously explained, for part of his labour, he must keep the husbandman's implements and tools in repair, throughout the year, free of charge.

Carpenters.

74. The carpenter or *Barhi* is to be found in many villages. His services are indispensable in making and repairing ploughs and yokes, *pirhis* and *chaukis*, and similar articles. When living in towns, he acquires the art of manufacturing chairs and tables, shelves and almirahs and similar articles. The workmanshop does not show any excellence.

75. The carpenter earns 3 to 4 annas a day from non-cultivators, and from cultivators, 1 to 6 annas a day and a *sidha*, (which usually consists of 12 chitaks of rice 4 chitaks of pulse, and a little salt and vegetable), besides about a maund of grain per plough per year for making and repairing it. The tools ordinarily required by a village carpenter, are a large cross cut saw, a hand saw, an adze, a drill and a file to sharpen his saws. Occasionally he uses others. It is remarkable what adepts some carpenters are in the use of the adze, so much so that a plane is hardly needed. A full list of the tools used by carpenters will be found in "Bihar Peasant Life", and a set costs about Rs. 4-8 or Rs. 5.

Laheris and Churiharas.

76. Lac and bell metal ornaments are made throughout the district. Bell metal ornaments, are used by women of the poorest classes. The industry supports many families. Lac bracelets are worn by all classes of people and the *Laheris* derive a fair income from their business. They are all Hindus, while *Churiharas*, who make bangles of *kanch* or glass, are invariably Muhammadans. Glass bangles are generally worn by Muhammadan women and lac bracelets by Hindu women.

Dyers.

77. Before the introduction of aniline dyes *Rangrezes* could dye with fast colours. The substances they used were indigenous, like safflower, indigo, &c. These were more permanent than aniline dyes, but with the exception of safflower less bright. The market seems now to be overstocked with aniline dyes most of which appear to be imported from the Bombay firm of Valkart Brothers. They come out in 8-ounce tins, and empty tins with the labels preserved are bought up for some firm in Patna, where spurious imitation of continental dyes are manufactured.

74. The business of *Rangrezes* is in a tolerably flourishing state. Their work seems to be in great demand.

Telis.

79. Oil pressing is carried on throughout the district, but the demand is purely local. *Telis* adulterate their mustard seed with linseed and poppy seed; pure mustard oil is procurable only from the jails. Oil is consumed by all classes of people both for culinary and lighting purposes. For sometime past mustard oil is being replaced by castor oil and kerosine oil, for lighting purposes. In towns kerosine oil, which goes by the name of *matiya* oil, is largely burnt, but there is not the slightest probability of any falling off in the consumption of mustard oil for culinary purposes. On the contrary, as the circumstances of the lower classes go on gradually improving, the consumption of mustard oil for culinary purposes will probably increase. The condition and circumstances of *Telis* are on the whole improving.

80. The oilman has no fixed allowance. He receives 4 seers of oil seed if he is required to supply a seer of oil. One seer of the seed represents his labour, and he also keeps the oil cake for himself. Besides this, he also gets a *sidha* from such as can afford it. The landlord gives him no remuneration, giving only 3 seers of seeds, expecting a seer of oil. His trade is usually not sufficient to support him ; and so he also lends out his bullock on hire and deals in grain which his bullock carries from local stock to the market.

Rope Makers.

81. *Sabe* rope is made in many parts of this district. Jail convicts are employed on this labour, as well as on oil pressing and carpet weaving, besides being employed in flour grinding and stone breaking. The *Mallahs* of Jahanabad are said to make good rope.

Kalals or Distillers.

82. Country liquor is manufactured on a large scale in this district. The outstills supply liquor to outlying places in the district, and the central distillery at Gaya supplies the town of Gaya and its environs. There were in 1890-91 19 distillery shops as against 17 in 1889-90 ; and the revenue derived was Rs. 39,774 as against Rs. 55,782. The number of outstill shops during the said years was 95 and 173, and the revenue obtained was Rs. 1,90,712 against Rs. 2,36,378. It is supposed that the profit which the distillers make amounts to about an equal sum.

83. It is a curious fact that notwithstanding that the Muhammadan *Sharas* prohibit drinking in the strongest terms, distillers of liquor in Gaya should be all of this persuasion. Muhammadan *Nawabs* and *Amirs* immigrated from Persia, and in Persia strong beverages form a national drink. *Shiahs* at the present day do not use many edibles and beverages, unless made or supplied by a Muhammadan, and this custom was probably more rigorous during the Muhammadan period; the *Kalals* must, therefore, have been either imported from Iran (Persia), or Hindu *Sunris* and *Kalwars* were converted. It is difficult to import such bodies of men, and the *Kalals* of Bihar are not located largely in any particular place; the inference must therefore be that they are converts. Muhammadans who drink *tari* were comparatively poor and possessed no great local influence, so the *Pasis* who make baskets and fans of palm leaves as well as tap the plam trees continued to be Hindus.

Chamars.

84. Shoe making is carried on by *Chamars* who supply ordinary shoes to the whole district. The large exportation of hide has affected the business of shoe making. A piece of skin now costs more, and the higher classes are gradually taking to shoes made in the English fashion. Country made shoes are still largely used by the lower and middle classes.

85. The trade in hide is conducted with the aid of *Chamars*, who collect skins and supply them to hide merchants. This latter trade is carried on entirely by Muhammadans.

86. The village cobbler (*Chamar*) gets 12 seers (*kachchi*) of grain annually for every plough in the village. He has in return to ply and to keep in repair the leather straps of the plough yokes. To cultivators he supplies shoes at the rate of one anna a pair, for which the non-cultivators will have to pay 4 annas or upwards, according to quality. He is entitled to the skin of all cattle dying in the villages, and in return he often gets a thrashing, when suspected of poisoning cattle. He nevertheless even then considers himself a gainer by the bargain as he has only to supply 3 or 4 pairs of shoes to the owner of the cattle in return for the skin. He is also the village drummer and his wife is the village midwife. She gets one anna and two *sidhas* a day for her services, besides presents of money

and clothes when discharged. The reward is sometimes very handsome, if she assists at the introduction of a male member into an opulent family.

87. Although shoes are not generally worn by the poorest classes, yet there is scarcely a man who does not possess a pair for purposes of display on special occasions.

88. The implements of the cobbler's trade are few, and are so large and coarse, that fine work with them is impossible. Country made shoes are not made of real leather, but of half dressed hide. It takes the maker two days to turn out one pair of shoes, and his earnings may be estimated at from 2 to 3 annas per diem.

89. *Chamars* have usually territorial limits, according to which each claims the hides of dead cattle.

Baskets.

90. Baskets are made by *Doms*. A man and wife may, with diligent application, support themselves upon the proceeds of their handicraft. But a *Dom* has almost invariably a large number of children and he is obliged occasionally to take what does not belong to him. Baskets and mats of palm leaves are made by *Pasis*, who tap the palm tree and sell its *tari*; *Doms* work only with the bamboo.

91. The *Dom's* trade includes the manufacture of sieves, winnowing fans, and the like household articles. Like *Chamars* and sacerdotal *Brahmans*, they have territorial jurisdictions. They live partly by their trade, partly by thieving, and partly on the table leavings of all classes, except *dhobis*, within their jurisdiction. So deep is their repugnance to the washerman's food, that, in a solemn affirmation, a common saying is "If I do so, may I be like the man who has eaten from a *dhobi*."

92. The average income of this unfortunate class is impossible to ascertain. Theirs may truly be called a hand to mouth existence.

Mines.

93. *Mica*.—The only mines in this district are mica mines, all lying in the range of hills situated to the South of Rajauli, in the Nawada subdivision. There is a mine at Bhanakhap, known as the Singar mine. It is owned by the Zamindar of Singar, and was leased out to Messrs. Christien and Co., but on the expiry of his lease in February 1888, it was not renewed. It was not a profitable investment in Messrs. Christien's hands, though it paid expenses. In the hands of the Zamindar who next resumed it, the manangement was an entire failure. It has since been re-let to Messrs. Christien at a reduced *jama*. The talc obtained is cut, dressed, packed, and sent to Calcutta. It is white and less valuable than ruby talc.

94. There is another mine at Saphi, owned and worked by Babu Drigpal Lal of Hasua. It is worked on a large scale, dynamite being much used, and some 600 per[illegible]sons are said to be employed in this mine. As the working has gone on for some time, the [illegible] mine probably pays its expenses. The profits are said to exceed Rs. 10,000 per annum.

95. There was formerly a mine worked at Gurgubiya, the talc obtained bein[illegible] of a greenish colour. There is mica at other places in the neighbourhood, but no other mines are worked.

96. Mica is often used by potters of Rajauli, as well as Bihar town in making *surahis*. They mix the talc with sand and clay, and earthen pots thus made, keep the water cool. The talc is also said to act, to a certain extent, as a purifier of the water placed in pots made of this mixture.

97. It is possible that there is mica in the Government estates of Majhauli, where the Sub-Deputy Collector of Nawada saw bits of talc after rocks in the local plain had been blasted in 1887.

98. There is mica at Dabaur and Chatkari, but none of these hills are worked. Both are Government estates and fragments of talc have been observed. Chatkari mica mine has been lately leased to Rattu Singh, a Government raiyat, while the prospecting lease to Mr. Christien in respect of Dabaur has been of not much practical use.

99. The Subdivisional Officer of Nawada has furnished the following information regarding mica mines in his subdivision. The mine at Singar produced 1,332 maunds of talc, the value of which is estimated at Rs. 20,000, during 1890-91. The mine at Sipahi worked by Babu Drigpal Lal produced 294 maunds, 30 seers and 8 chitaks of ruby talc, the value of which is estimated at Rs. 17,876. Thus the total quantity of talc produced in the Nawada subdivision has been 1,195 cwts valued at Rs. 37,876.

100. It is said that one of the hills at Lodipur belonging to Babu Fateh Bahadur of Dariyapur has gold m nes. The Babu induced an expert to pay a visit to the hills, but no final opinion has yet bieen pronounced as to how far the surmise is correct.

A C. & W. H. McG.—Reg. No. 2967J of 1894-95—90—16-9-98.